

V A
Scandalizantium.

OR
A TREATISE OF
Scandalizing,

WHEREIN
THE NECESSITY,
NATURE, SORTS, AND
evills of scandalizing, are
handled, with resolution
of many questions thereto
pertaining.

Preached at *Lemster*,
in *Hereford*.

JOHN

B. D.

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To the
RIGHT HONOURABLE
I O H N
LORD VISCOVNT
SCUDAMORE.

Right Honourable,



*T is necessary
that Christi-
ans should bee
warned of sin
against God,
lest they incurre his wrath.
And withall it is as necessa-
ry that the sins of which
men are warned should be*
* 2 *plainely,*

The Epistle

plainely, and distinctly declared. Without the one mens consciences will sinne without feare: without the other they will feare where no feare is: the defect of the former will make consciences secure: the want of the latter perpetually unquiet, or settled in error. And errors in conscience produce many great evils not onely ad intra in mens owne soules, but also ad extra in humane affaires. The endeavouring then to direct mens consciences in practique cases cannot but be a needfull and charitable worke.

And surely as it is usefull in other arguments, so very needfull in this of scandals,

Dedicatory.

dals. Few there bee that
heed the terrible commina-
tion of our Saviour against
scandalizers, and there-
fore are affected as if by
transmigration they had
Cains spirit, when he said
nunquid ego fratris mei
custos? Whence it is that
offences are multiplied
dayly, many soules perish,
alienations of minde,
schismes, jarres and warres
too arise. Wee wish, wee
pray, I would wee might
say we hope for a true uni-
on and consolidation of
mens minds. Certainly it
is not to be hoped without
removeall of scandals. On
the other side the greivous
threatning of our Lord
Christ doth so affright ma-

The Epistle

my consciences, that they are almost irresolute in every thing they doe before men, as fearing least there be anguis in herba, some scandall in it. In my small reading and experience I find few doubts of conscience, concerning mens present actions, in the resolving of which the difficulty hath not most of all rested on this point of scandals.

Which considerations moved me to apply some part of my studies to cleare this argument, and to remove this evill. And having in this forme fashioned a treatise, I cannot say polished, it is now produced into the light for publique good by discovery of truth.

Dedicatory.

truth. Such as it is I hum-
bly present to your Lord-
ship, as to a person made
honourable not only by your
high dignities, but also by
your noble vertues, mani-
fested abroad in your em-
ployments of State, and in
this your native countrey
(wherein as in your proper
Orbe you shined many
yeares *tanquam stella pri-
mæ magnitudinis*) by
your eminent prudence and
integrity in government,
and by your rare, pious, and
large munificence in resto-
ring tithes, and bestowing
lands and building on the
Church, and endeared to
my selfe by reason of that
noble favour by which
your Honour hath beene
* 4 pleased

The Epistle &c.

pleased to cheare me in
this very great, and very
poore Cure, in and under
which I now labour. Which
I beseech your Honour to
accept of as from him that
rejoyceth in the prosperity
of your Honour and your
noble House, and studies to
acquite himselfe

Your Honours in most
humble observance.

JOHN TOMBS.

TO

TO
THE READER.

Christian Reader.

FOR preventing
of mistakes I in-
treat thee to take
notice. 1. That
whereas I finde
the word [*Scandall*] in com-
mon speech & some writings
used as if it did signify a slan-
der or evill report, I con-
ceive that such use of the
word [*Scandall*] in that
sense is different from the
proper notation and use
thereof: and therefore is o-
mitted by me in this treatise.
For though a slander maybe
a scandall, yet *ratio nominis*,
or the notion and conceit of
them is different; the one
signifying a false report of
another in respect of the

To the Reader.

speaker whether the party slandered know of it or not, be offended or not: the other generally signifies all such acts whereby mens minds are harmed in reference to the person harmed, as I have declared *chap.* 1. and 2. of this treatise. 3. That whereas I use the tearme [regard] sundry times, especially *chap.* 4. in such a sense as it carries *Rom.* 14. 6. where our last translatours by it render [*οὐκ ἐν ὀφείλῃ*] used there by the Apostle, and I say such a scandall is not to be regarded or not regardeable, my meaning is not as if it were not simply to be regarded, but in every respect to bee neglected, so as that we should not at all be bound to be greived for anothers harme caused by his owne wilfullnesse or ill disposition, nor to pray or use other Christian meanes

To the Reader.

to redresse it, but onely this, that we are not so to regard it as to conceive our selves bound in conscience to omit our action, or to charge our selves with sinne if we doe that thing upon which scandall followes in the cases there mentioned. 3. That there are in the print sundry faults escaped in the few Hebrew and Greeke and Latin words, in the running title, in the numbers of sections in the margin, in the interpositions, and letters, which because I conceive the learned will easily amend, and they are not likely either to hinder or pervert the understanding of the rest, I have thought best not to burden the table of *Errata* with them, but have collected these few that follow as the most materiall.



Errata.

PAge 8, line 21. for *basser* read *beasser*. p. 19. l. 6. for *Sandalls* r. *Scandalls*. p. 76. l. 5. for *and* r. *are*. p. 77. l. 3. dele *then*. p. 80. l. 11. for *due* r. *due to*. p. 104. l. 18. for *oc-*
casion r. *occasion of*. p. 118. l. 8. for *it*
that r. *in that*. p. 185. l. 15. for *wife* r.
wife. p. 392. l. 12. for *they* r. *there*. p.
410. l. 18. for *changeth* r. *changerth*. p.
433. l. 18. for *intrence* r. *entrench*.



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V





V *Æ*

S C A N D A L I.
Z A N T I U M.

Luke. 17. 1. 2.

1 Then said he to the Disciples, it is impossible but that offences will come, but woe unto him through whom they come.

2 It were better for him that a milstone were hanged about his neck, and he cast into the sea than that he should of-

A send

send one of these little ones.

CAP. I.

Of the meaning of the Text, and the necessity of Scandalls.

§ 1.
Eccl. 12. 11
The speaker and occasion of the words.

His wordes of the wise (saith Solomon) are as goades, and as nailes fastned by the masters of assemblies: which are given from one Shepheard: Such words are these: the words of the wise, even of him who is Wisdome it selfe, given from one Shepheard, even him who is ~~apostolus~~ the chiefe & only Shepheard, and Bishop of foules

soules to the masters of assemblies, the holy Apostles, to be, as goades to provoke unto love, and as nailes to fasten men in unity. All the words of this preacher were acceptable words, and although all are not written, yet *all that are written are upright, even words of truth.* This present speech was conceived so usefull, that two of the Evangelists have preserved the first part: S. Luke here, and Saint Mathew Ch. 18. 7. and three the latter part: S. Luke here, S. Mathew with some inversion of the order used by S. Luke, and Saint Marke,

ch.9.42. The occasion of this speech is distinctly related by *S. Matthew*, to wit, the disciples disceptation about preeminence, to decide which controversie our Saviour sets before them a little child, as an embleme of humility, and upon this text reads a lecture to them, of which these words are part, *S. Marke* ch.9.39. inserts another accident, to wit, *S. Iohns* forbidding some that were not in Christs retinue, to cast out Divels in his name, together with our Saviours reply. *Saint Luke* ch.9.v.46.&c. relates the same accidents, but not this part, of his dis-

course in this place. In which it is in vaine to seeke for connexion. That which *Maldonate* hath observed is right, that the occasion is plainly set downe, and the order right in *S. Matthew*; here in *S. Luke* the words are put *loco alieno* in another place.

These two verses in *S. Luke* doe containe three Categorical propositions: in *S. Matthew* there is a fourth put before two other, which is, *moeto the world because of offences*: which because my text omitteth I shall let it passe. Of the three propositions in *S. Luke*, the first is Modall,

A 3

and

§
The partition of the text.

and declareth the necessity of Scandalls: It is impossible but that offences will come: the second foretells the wofull condition of Scandalizers: woe unto them through whom they come: the third v. 2. aggravates that woe to them that Scandalize one sort of persons called *little ones*, by an uneven comparison of their woe with a lesse, but a very grievous one: *It were better &c.*

§ 3.
The explanation of
the word
Scandall in
the proper
acceptation.

To begin with the first proposition: *ἁμαρτία* is as much as *ἁμαρτία* in Saint Matthew, *ἁμαρτία* is as much as *ἁμαρτία* often used by Aristotle as equi-

equivalent to *ἀδύναμις* and it doth here void an unavoidable necessity. And *ἔσθαι* is as much as *ἔσθαι* or *ἔσθαι*, to be or happen. That which most requires explication is the word *σκανδαλα* translated offences: which word is originally a greek word, but by use taken into our English language, as it is into the Latine & other tongues: it is very frequent in the new Testament: Greek Grammarians tell us that originally *σκανδαλον* signified some part of a trap made to kill or catch wild beasts: *Hesychius* in his *Lexicon*, *σκανδαλον* τὸ ἐν μύθῳ, Scandall, a

Lexic. in
voce *Σαγ-
δάλλει*.

part of mouse-traps. The Greek Scholiast on *Aristophanes* his *Acharn*: and *Suidas* after him tell us that *σαγδάλλει*, were certain crooked peeces of wood, unto which wild beasts coming (because the bait was thereunto fastned, say some) did cast downe on themselves, or cast themselves upon some frame of wood, by which they were hurt, killed, maimed, or made halte and so caught: and therefore they derive these words *ἡμι ἑσάλζον*, from halting which hapned to the beasts that dashed on them. Such accidents the Prophet *Isaiah* intimates

to

to follow on the putting
of *ῥαίσματα* *Isay. 8. v.*
15. where foretelling
that Christ should be
רשע *רשע* translated
by *S. Peter 1. Pet. 2. 7.*
πίττα σκιδάλα he tells us
that many shall stumble
and fall, and be broken and
be snared; and be taken:
But what ever the origi-
nall of the word be, cer-
tain it is, that in the new
Testament it is Synony-
mous to *σείσμεμα*, that at
which a man dasheth his
foot, as *Rom. 14. 13.*
S. Paul puts these two
words as of the same
sense, *Rom. 11. 9. ῥαίσματα*
is used as equivalent to
μαῖς & σείρα, which signi-
fy a snare or toyle; by
A 5 which

which in hunting wild
 beasts are taken. By
 which words the He-
 brew words כשיל
 from כשׁל to fall (to
 which סאדאסאס most apt-
 ly answers) and שׁקט
 and caused *Psal.* 69. 22.
Isai. 8. 14. 15. which sig-
 nify a gin, or snare, are
 rendred by the Apostle.
 Out of that which hath
 bin said, we may easily
 perceive that a Scandall
 in the notatiō of the word
 signifies such a block,
 piece of wood, stone or
 the like, at which a beast
 or man dashing or hit-
 ting themselves fall or o-
 therwise catch harme,
 as by bruising maining,
 halting or the like.

Scandall

Scandall then properly is applied to that wherby the body is hurt the laying of which is forbidden *Levit. 19. 14.* and therefore a woe belongs to him that laies it. But here doubtlesse our Saviour means not such a stumbling-block as hurts the body, but (as it is commonly translated to signify) such a one as whereby the mind or soule is harmed. Now the harming of the mind is by causing griefe, and so *Rom. 14. 15.* *καὶ τὸ* is *grieved*, is as much as *scandalizet*, or stirring up anger, displeasure, enmity, as whē our Saviour saith *Matth.*

¶ Scandall in the scripture use.

17. 27. *It is our scandalous*
that we may not scanda-
lize them, that is, we may
not provoke them to an-
ger or enmity against us.
But chiefly the mind or
soule is harmed by com-
mitting sin, as the action
of him that sat at meat in
the Idols temple became
a Scandall in emboldning
others to communicate with
Idolaters in Idol-service
1. Cor. 8: 9. 10. and Bala-
am is laid to teach Balac
to lay a stumbling block
before the children of Isra-
el to eat things sacrificed
to Idols, and to commit
fornication, Revel. 2. 14.
which hurt of the soule
is by laying it open to
Gods wrath, and by de-
filing

filing and wounding the
conscience: And here is
to be noted, that where-
as in common use to of-
fend is as much as to dis-
please, in the Scripture
use he is said to be offen-
ded who is induced to
sin, though he be pleased
thereby: so that to of-
fend, is not onely to dis-
please, but also to harme
the soule even by plea-
sing. Now this *lasio ani-
mi*, hurting of the minde
is sometimes by a meere
object without, at which
the person offended da-
meth himselfe, and hur-
teth his soule, the thing
which is the scandall ac-
ting nothing to move
the person to harme
himselfe

Pf. 69. 23.
Rom. 11. 9

himselfe, which therefore may not unfitly be called an objective scandall. Thus images, silver and gold are termed, *Ezek. 7. 19. The stumbling block of mens iniquity.* So was the Babylonish garment to *Achan*, *Bathsheba's* nakednesse to *David*, the Altar of *Damascus* to *Ahaz*, &c. Such are to many others a glasse of wine, a wanton picture, a book of *Magicke*, and the like. Now in this sort of scandall it is the person hurt that scandalizeth himselfe, as being active therein: and therefore most truly the scandall is in himselfe. In which respect *S. Iohn 1.*
Epist.

Epist. Ch. 2. v. 10. tels us
that hee that loveth his
brother abideth in the
light, *καὶ ὁ ἀγαπῶν τὸν ἀδελφὸν ἐν τῇ ἰσχύϊ*, and a scandall is not in
him, that is, hee doth not
make his neighbours
prosperity his brothers
preferment, &c. to be a
stumbling block to him
to make him covetous,
envious, &c. For the *an-*
tithesis, v. 11. and the co-
herence of the text shew
it to be meant not of scā-
dall, whereby through
defect of love a mā cau-
seth another to stumble,
but of scandall whereby
a man may cause himself
to fall for want of light
in himselfe. And to the
same purpose it is said in
that

that parallel place, *Psal.*
 119. 165. *Great peace*
have they which love thy
law, ואין למר מבשר
and there is no stum-
bling blocke to them,
 that is, by reason of
 their adhering to Gods
 law, outward objects be-
 come not scandall to
 them.

§.
Of the sorts
of effective
scandall.

2 Sometimes the
 hurting of the soule is by
 the action of another,
 which I therefore call
 effective scandall, as *Ie-*
roboams setting up the
 golden Calves was a sca-
 dall to *Israel*: *Dauids* sin
 a scandall in causing the
 enemies of the Lord to
 blaspheme. Now such
 actions may bee scandall
 three

three waies, 1. *Impotentia*, in possibility onely, when the action is in it's nature scandalous, or in the intention of the agent, but not so in the event, because of the steadfastnesse and uprightnes of the person tempted. So was the action of *Iosephs* Mistris to *Ioseph*. *Peters* persuation to our Lord *Christ*, *Mat. 16. 23.* and this is termed *Scandalum datum, sed non acceptum*, given but not taken. 2. *In actu*, actually. In the event, but not from the nature of the action, or intent of the agent, but by accident by reason of the erroneous judgement, or evill disposition

position of the person scandalized, as *Christ's* preaching of eating his Flesh, and drinking his Blood was a scandal, *John 6. 60. 61.* and the preaching of *Christ crucified* is to carnall men. *1. Cor. 1. 23.* and is termed *Scandalum acceptum sed non datum*, a scandal taken though not given. 3. In act & per se, actually in the event, and of it selfe, that is from the nature of the action, as in *David's sinne*, *1. Sam. 12. 14.* Or intent of the agent, as in *Balaams fact*, *Rev. 2. 14.* In *Ieroboams fact*, *1. Kings 12. 29. 30.* and this is termed, *Scandalum datum & acceptum*:

a scandall both taken and given.

Now although I conceive our Sayiour intended specially this last sort of Sandalls in this place, they being the scandalls by which a woe comes to the world, and a woe belongs to the authors of the, yet I know no absurdity in it to extend this proposition in the handling of it to all those sorts of scandalls, by which the soules or minds of men are hurt. According to which the sense is this. It is impossible or it cannot bee otherwise, but that mens minds or soules will bee hurt with displicency, grieve

§.6.
The necessity of scandals.

griefe, anger, enmities, sinns occasioned by outward objects & actions of men, which either by accident, or of themselves become scandalls to them. So that our Saviours assertion is in brieft this: *That while men live on earth there will certainly be offences and scandalls to the harm of mens soules.* When our Saviour tels us, *Mat. 13. 41.* That in the Consummation or end of the world, *the sonne of man shall send his Angells, and they shall gather out of his kingdome* *ματτα θωαδου* *all scandalls,* hee doth plainly intimate that till then

then there will bee scandals even in his Church; that the Church in it's present condition on earth is but as a *field in which wheat and tares grow together*, scandals and good example: that it is a mixt company of good and bad; wise, and foolish; weake, & strong; and therefore scandalls will arise.

This necessitie of scandalls is. 1. In respect of the second causes. 2. In respect of the first & supreme cause of al things. The second causes are, 1. The persons scandalizing. 2. Scandalized. 3. Satan, who hath ever

S. 7.
In respect
of standa-
lizers.

a finger in all mischievous things. 1. A necessity of Scandalls is from Scandalizers; first in generall from vitiousness of life which every where abounding make scandalls to abound. All sin against God is venomous: it being the very poyson of the old Serpent. And all open sins are like the *Basilisk* infecting those that come within the sight of them, unlesse well fenced with Antidotes. It is so conatural to men, that they are ready not onely to take, but even to suck in the infection. *Faciles imitandis turpibus ac pravis omnes sumus.* In open
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finns scarce any man finns alone : specially if their persons bee eminent either in authoritie, dignitie, or any other reputed excellencie : One *Iero-boam* is sufficient to make a whole kingdome to sin : the prophanenesse of one *Hophni* is enough to cause a whole Church to abhorre the offerings of the Lord. And if persons be not scandalized with infection of open sinnes; yet doubtlesse they will be with grieft of minde; so that one way or another all open sinns sinnes will beget scandalls, and therefore such sinns being so many and so certaine, it cannot bee but that there

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there should bee an innumerable brood of scandalls. 2. But besides vitiousnesse of life in generall; there are some speciall evils by which scandalls are multiplied. As 1. by malice. There are that doe *data opera* of set purpose lay snares for their brethren. It is the delight of some to be Satans agents to harm the soules of their brethren, *they sleep not except they have done mischief, and their sleepe is taken away unlesse they cause some to fall.* Prov. 4.16. Balak hires Balaam, Balaam deviseth and teacheth Balak to lay a *Hübling* block before the children

children of Israel, Rev. 2.

14. Ionadab the sonne of Shimeah directs Ammon how to commit Incest with his sifter, 2. Sam. 13. 5. And these promoters of scandalls are likely none of the dullest, but the most active and sub-till. Satan hath wit enough to choose the ablest instruments for his purpose. They use craft, eloquence, diligence *usq; ad extremum virium*, to the utmost of their power to further evill. So devoted they are to the devells service that he can have them ready to serue his turne at small wages, *magna merces quieta movere*. It's wages enough

B

for

for *the* to doe hurt. Their own disposition makes them active of their own accord. And this cause must needs be a fruitfull mother of scandalls. Secondly, proud contempt of their brethren causeth many scandalls: while men sleight the harme of their brethren, that they may have their own wills: As those, *Rom. 14. 3.* that despised *the* that did not eat as themselves & those whose knowledge puffed up, as the Apostle speakes, *Cor. 8. 1.* Thirdly, Imprudence in many causeth scandalls: for so it may be that men may by their speech and actions scandalize through ignorance

ignorance, as S. Peter did
Mat. 16. 23.

2 Nor are scandalls
 more avoidable, if wee
 consider the qualities of
 persons scandalized. For
 as some are prone to lay
 stumbling blocks, so o-
 thers are as apt to stum-
 ble at them. First, Gene-
 rally unmortified, or
 prevalent corruptions
 dispose men to fall by
 scandalls. Silly women ta-
 den with sinne, led away
 with divers lusts, are ea-
 sily deceived by those that
 have a forme of godlinesse
 but deny the power of it.

2. Tim. 3. 6. And those
 that receive not the love
 of the truth, that they
 might be saved, but have

B 2

pleasure

§ 8.

Of persons
 scandal-
 ized.

pleasure in unrighteous-
nesse, are not onely by
Gods just judgement,
but also by their owne
propensitie ensnared by
signes, lying wonders, de-
ceaweblenesse of unright-
eousnesse and strong de-
lusions to believe lies. 2.

Theßal. 2. 9. 10. 11. 12.

Corrupt qualities make
men like straw or tinder,
the least sparke of evill
example or counsell will
set them on fire. Yea
bare objects if seen or
heard of will overthrow
them. A voluptuous man
shall not need to be invi-
ted to sports, merriments
&c. *Sponte sua properat,*
he runnes of his own ac-
cord, he will smell them

out

out himselfe as a *vultur* doth a Carcase. Even as fores of the body will draw corrupt humor to them, so will vitious hearts make scandals to themselves.

Secondly. In speciall some particular sinnes make some accidents to become a stumbling block to them. Enmity against our Lord Christ his person, impatience to be rebuked, false opinions from example of others, common conceit, weaknesse from ignorance, dulnesse to conceive, mistakes of his speeches, caused the *Pharises* and others to stumble at Christ and his

B 3 words

words. *Math.* 13. 57. *Mat.* 15. 12. *Ioh.* 6. 61. *Ioh.* 7. 8. 48. spirituall pride made the Iewes *Rom.* 9. 30. to stumble at Christs ignorance of their brethrens liberty made those weake ones mentioned *Rom.* 14. to stumble at their brethrens lawfull practise, & fearfulnessse of heart caused *Peter* and the Disciples to be offended upon Christs apprehension. *Mat.* 26. 31. Even as a mist afore the eyes, mistake of the unevenesse of the way, hasty going, a sudden weaknesse, and many more such accidents may cause the body to stumble, that otherwise

wife hath not any ferled debilitating sicknesse: so in the minde many scandalls may arise from alienations of minde, mis-reportes, mistakes &c. both of them. that are habitually depraved by a corrupt lust, and also of them that are otherwise right hearted.

3 Nor may we forget the agency or working of Satan, in assigning the causes of Scandalls. For he is the *primus motor*, the first mover, the incendiary in all these mischievous things. It is his employment to walke about seeking whom he may overthrow and devoure. He hath a trap for a Iu-

S. 9.
Of Satan.

das, a snare for a *Simon Magnus*, a gin for *Ananias* and *Sapphira*. And he wants not a stumbling block for a *David*, a *Peter*, or any of the best of Gods Saints. And these he laies thick, with much art and cunning, baiting each with his peculiar baite, that were it not for the wonderfull care of the Almighty!, by his preventing and sustaining grace, no man could escape overthrow by them: so that if we consider the second causes we see reason enough of the multitude of Scandalls.

§ 10.
Of God.

Let us raile our thoughts higher, from earth to heaven, from the

second to the first, from the subordinates to the supreme Cause, and from thence we shall see a reason of the necessity of Scandalls. The prediction of them by God proves the necessity of them, for Gods prescience cannot be deceived. But these following texts of Scripture doe import more then a necessity by prescience, to wit, a necessity by appointment or ordinance of Gods will: And *voluntas Dei est rerum necessitas*, it's an axiom in the Schooles, *Gods will is the necessity of things: Christ is a stone of stumbling and a rock of offence,*

even to them which stum-
ble at the word being dis-
obedient, whereunto also
they are appointed, saith
S. Peter. 1. Ep. ch. 2. 8. Be-
hold I lay in Sion a stumb-
ling stone and rock of of-
fence. Rom. 9. 33. God
hath given them the spi-
rit of slumber, &c. Rom.
11. 8. 9. And for this cause
God shall send them strong
delusions, that they should
believe a lie. 2. Thes. 2.
11. So that whatever be
the way, it is from God
that Seandalls fall out:
and therefore there is a
necessity of them.

Exch. 3. 20.

§ 11.
For what
ends orde-
red by him.

But we may here aske
with the Apostle, Rom.
11. 11. Have they stum-
bled that they should falle
Are

Are scandalls ordered by God onely for the ruine of men? Doubtlesse no. There are other ends aimed at by God in the event of scandalls, both in respect of him selfe, & of men. In respect of him selfe he orders the happening of scandalls to become subservient to the fulfilling of his owne counsell. *Pharaohs* stumbling was made an occasion to shew Gods power, *Exod. 9. 16.* and the disobedience of *Hophni* and *Phinehas* for the inflicting of Gods just vengeance, *1. Sam. 4. 25.* & the unbelieve of the *Jewes*, the shewing mercy to the *Gentiles*, *Rom. 11. 31. 32.*

In

In all of them there is a depth of wisdom, riches of knowledge in God, who by unsearchable judgments and undiscernable paths, brings his owne counsells to passe, v. 33. Though wee know not how, nor why God doth permit such pernicious evils as scandals in themselves be, yet the Almighty whose thoughts are above our thoughts, whose waies are higher then our waies doth know. This wee are to hold as certaine. God lets nothing, no not scandals to fall out without excellent, though unsearchable wisdom, for righteous and good, though undiscernable

cernable ends? And yet
God doth not so con-
ceale this matter, but
that wee so far know his
minde, that hee intends
scandals, as for the in-
trapping of false hearted
disobedient persons, so
for the probation of thē
that are sincere: The wō-
ders and signes of false
Prophets, and Dreamers
of dreames were permit-
ted sometimes to come to
pasſe, to try whether wee
love the Lord our God
with all our heart, & with
all our soule. *Dent. 13. 3.*
And oportet esse hereses,
there must be also heresies
that they which are ap-
proved may be made ma-
nifest, *1. Cor. 11. 19.* And
in

in the businesse of the Embassadors of the Princes of Babylon, who sent unto Hezekiah to inquire of the wonder that was done in the land, God left him to try him, that he might know all that was in his heart, 2. Chron. 32. 31. So that one while God discovers a secret Hypocrite; another while manifests the hidden corruption or weaknesse that is evē in a godly person. Here he lets a stumbling block be the destruction of an obdurate sinner, there it becomes to bee the witnesse of the faith, obedience, patience and constancy of an upright believer. S. Augustines saying

Enchir. ad
Laur c. 96.

saying is received in
schooles, *Nisi esset hoc bo-
num ut essent & mala,
nullo modo esse sinerentur
ab omnipotente bono: un-
lesse this were good that
there should be evils, they
would by no means be suf-
fered to be by the omni-
potent good.* Nor is the lay-
ing of scandals lesse evill
in man, because God per-
mits them to be for righ-
teous & good ends. For
however they bee orde-
red by good intendmēt
in God, yet they proceed
from evill principles in
men: and therefore are
no whit the lesse vitious
in men, because by acci-
dent to their intentions
good is willed by God.

As

As when it is said of Iosephs brethren, Gen. 50. 20. *they thought evill against him, though God meant it unto good*, their sin was not the lesse because Gods goodnesse was the greater.

§. 12.

The application.

1. To iustifie religion notwithstanding the scandalls of the professors of it.

For application of this truth. 1. From hence we may frame some answer to those that accuse religion by reason of the Scandalls that are given by them that professe it. If Scandals fall out among Protestants, presently the Papists inferre, that we are not the true Church, the Separatist that we are but an Antichristian Synagogue, the *Libertine*, and

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Carnall worldling, that those that professe more piety, then themselves affect, are but a sort of hypocrites. As if where there fall out any dissensions between the Teachers, any evill practises in the Schollers, there could be no true doctrine, nor good men, nor holy society. But these inferences are indeed nothing else but the unjust accusations of malicious minds. For if malice did not blind them, they might by the same *medium* conclude against themselves, there being no sort of men among whom evill practises doe not happen. Even

ven among the disciples of Christ there was a theefe, in the first Church of Christians there were a paire of Sacrilegious hypocrites, in the best Churches there were dissentions, variances, and Corruptions. The worst that can be hence inferred is that no Church on earth is pure without mixture of drosse, that wheat and tares grow together *untill the harvest*. They that imagine a Church on earth without Scandalls in life, without corruption in discipline doe but fancy an *Utopia*, an *Idea* of a Church in their braines, which neither is
nor

nor ever will be *in rerum natura*. We have where-
with abundantly to justi-
fy our Religion and
Church notwithstanding
the accidents of Scan-
dals, in that they are
condemned in our do-
ctrine, punished in our
governement, disclaimed
by most, practised by
few. But that they are
necessary, by reason of
mens corruptions, and
Satan working even
where there is true religi-
on, true Church, true
Godlinesse, it's enough
to answer them, that
from the event of Scan-
dals would argue, that
our Religion is not true,
or our Church false, or
our

§. 13.]

*To magni-
fy the pro-
vidence of
God,*

our piety hypocrisy.

2 A better use of this point is to take occasion to acknowledge & magnify the wise and gracious providence of God in ordering of Scandalls. That there should be multitudes and multiplicities of Scandalls in the world, that every where Satan should, I say not lay, but sow, and that thick too, snares and gins to catch the Saints by the heeles, that over and besides the world, both good and bad should cast stumbling-blocks in our way, either wittingly or by imprudence, & with all naturall corruption be so apt to be busy with them

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them, and yet the Saints
escape hell, get to hea-
ven, sometimes without
any dangerous falls,
sometimes without any
wounds, this is the admi-
rable and gracious provi-
dence of God alone. It's
a thousand times more
then to passe by the
mouth of a hundred pie-
ces of ordinance dischar-
ged against a man, and
yet be unhurte, to break
through the host of Phi-
listins with safety, to
walk on high pinacles &
not to fall downe head-
long, to saile in the most
rough and dangerous
seas, to shoore the most
perilous gulfs, and yet
arrive in safety at the ha-
ven

ven. The *Psalmist* *Psal.*
 107. extolles the im-
 mense goodnesse of God
 in his preservation of
 men from many dan-
 gers: but none of them
 all is equall to this of the
 delivery of his people
 from Scandalls, & there-
 fore none deserves grea-
 ter thanks: on the other
 side, that the *Almighty*
 so orders it, that the ob-
 durate sinner is insnared
 by Scandalls to his per-
 dition, yet no injustice,
 no fault in God, this is
 the wonder of Gods
 providence, to be enter-
 tained by us with the A-
 postles exclamation. *O*
altitudo! *O the depth of*
the riches both of the wis-
dome

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 God.
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dome and knowledge of
God. Rom. II. 33.

3 But then though it
be the ever vigilant pro-
vidence of God, that pre-
serves the saints from ru-
ine by Scandalls, and his
just judgemēt that leaves
the wicked to his own
perdition to be caught by
them; yet this excludes
not, but requires care in
the Godly to take heed
of them, and condemnes
the impiety of the wick-
ed in yeelding them-
selves to stumble at thē.
For it is the viciousnesse
of the one, that makes
scandalls to be actually
such to him, & the holy
wisdom of the other,
whereby God keeps him
from

6 14.

3 To teach
men to walk
circum-
spectly.

from being overthrown by them: wherefore it behoves them to learne to walke circumspectly, not as fooles but as wise. *Ephe. 5. 15.* And to this end, 1. to get as much spirkuall prudence as they can to discerne them, to be acquainted with their own hearts by frequent examination, by through-knowledge of their naturall corruption, to be well seen in the *wils and methods*, and artifices of *Satan*, whereby he seekes to deceive and devoure, to know the dispositions of wicked men, and weaknesse of good men whom *Satan* may work by. 2. To be
 ever

ever sober, and watch-
full, not laid a sleep by a-
ny lust of our hearts, any
pride & selfe-confidence,
or the like, as *David, He-
zekiah, Peter, &c.* were,
when they were scanda-
lized. 3. That we study
constantly in Gods law,
and cleave to it with up-
right hearts, which is a
sure antidote against this
poison of scandalls; *For
great peace have they
which love thy law, and
nothing shall offend them.*
Psal. 119. 165. 4 That
as we have one eye still
to our way that we stūble
not, so the other still on
God in fervent praier to
him, who alone can, and
will keep us when we

C

seek

S. 15.
4. To waite
for Christs
comming.

seek him.

4. Lastly, sith notwithstanding all the vigilancy and warinesse of a Christian, scandals will be till the sonne of Man shall send forth his Angels, and they shall gather out of his Kingdome all things that offend, and them which doe iniquity. *Mat. 13. 41.*

The righteous must learne with patience and longing desire, to expect the comming of the son of man. Even as the husband-man waiteth for the pretious fruit of the earth, so must they be patient unto the comming of the Lord. *James 5. 7.* Till then there will be cause for them to be exercised,
then

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eth.

in humbling themselves,
and mourning for the
dishonour of God by
scandalls, as Lot vexed
his righteous soule with
hearing and seeing the
deeds of the Sodomites, &
to possesse their soules in
hope and assurance that
Christ will come, and
bind up Satan, & remove
all scandalls, and perfect
his Church, that they
may follow the Lambe
whither soever he go-
eth.

C 2 CAP.

CAP. 2.

Of the woe belonging to
Scandalizers in
generall.

§. 1.
The expli-
cation of
the words
of the se-
cond propo-
sition of the
Text.

HAVING handled
the first propo-
sition concerning
the necessity of Scan-
dalls, the second fol-
lowes concerning the
woefull condition of
Scandalizers, which is
delivered elleiptically by
S. Luke, *ὅτι ὅστις ἔρχεται*,
by Saint Matthew fully,
ὅτι ὅστις τὸ σκάνδαλον ἔρχεται.
Woe be to that man by
whom the scandall com-
eth, or is; for *ἔρχεται*, is

as much as *ἵνα*: which proposition the particle *καὶ* nevertheless, shews to be added in manner of a *prolepsis*: For whereas it might be urged, if there be a necessity of offences, then they are no faults, nor punishable; our Saviour seems to deny this consequence by telling us, that though they be necessary, yet they be voluntary in the scandalizers, who are therefore culpable, and punishable, *Woe unto him through whom they come.*

Saint Hierome in his Commentary on *Math.* 18. conceives that in this speech our Saviour specially pointed at *Judas.*

C 3

Tis

§ 2.
That a woe
belongs to
scandalizers.

Tis true that Christ doth pronounce a woe to *Indas* *Mat. 26. 24.* But that these words in my Text should either aime at *Indas* his particular fact, or be restrained to his scandalous action, agrees not with the words, which speak of woe or evill redundant to the world by offences: not one offence, and of scandalizing indefinitely any of those little ones that believe in him. Wherefore the meaning is, *Woe*, that is misery or evill shall befall him by whom the offence cometh, who ever he be. And the conclusion that it affords is this, *That misery belongs*
to

to him that is the cause of
scandalls, or as in S. Ma-
thew in that paralel place
Mat. 18. 7. Woe shall be to
that man by whom the of-
fence cometh.

To declare which
truth we are distinctly to
expresse. 1. What scan-
dalizers this woe be-
longs to. 2. What the
woe is which is pronou-
ced against the. 3. Why
it is that they incur this
woe.

In answer to the first,
we are to consider, that
that by which scandall
comes is not a bare ob-
ject, but a person, (*woe be
to that man*, as it is in S.
Mathew) and that as an
agent in causing scandall.

S 3.

S. 4.
Who are
Scandali-
zers, and to
what Scan-
dalizing
woe belongs

2. That sometimes a mā may be a scandalizer in overthrowing himselfe. As is manifest by that speech of our Saviour, *Mat. 18. 8. If thy hand or thy foot scandalize, or offend thee, cut them off.* That is as Interpreters conceive, if thy lust, or will cause thee to sin, deny them. For mens own carnall reason, the lusts of their own hearts doe oftentimes cause them to fall, or to goe away. An instance is the example of the Psalmist, *Pf. 73. 2. Whose feet were almost gone, his foot-steps had wellnigh slipped. For he was envious at the foolish, whē he saw the prosperity of the*

the wicked: His own understanding had in a sort tripped up his heeles, or scandalized him. And this sort of scandalizing may not unfittly be called internall or immanent, and is so far from being excluded here, that our Saviour by subjoyning to the words, *Mat. 18. 7.* *Woe to that man by whom the offence cometh,* presently in the 8. ver. *If thy hand scandalize thee cut it off,* (which is meant of this inward scandal) seemes to have plainly intended it: And therefore *S. Chrysostome* in his Homily on *Mat. 18. 7.* calls the scandals here

hinderances of the right way, whether from within or without. And indeed a Woe doth undoubtedly belong to all such, as by their own vaine imagination, their own evill affections doe overthrow themselves; when as S. James speaks, a man is drawn away of his own lust and entised: for as it followes, then when lust hath conceived it bringeth forth sinne, and sinne when it is finished bringeth forth death. Accordingly occasion might be taken hence to consider the waies of selfe-scandalizing, which are in a manner infinite, and to shew the woe consequent.

James 1. 14

sequent to them, and to give directions to prevent this danger. But this is besides my purpose in handling this text, and an immense taske: it must be to shew the deceites of every sinne, its manner of working &c. and therefore letting this thing passe only with this admonition, that it behooves every Christian to be jealous of his own heart, and to watch it narrowly, lest it prove a *Judas* to him, and how deare so ever his lust, or imagination be to him, yet it must be cut off, that it scandalize him not, remembering the Counsell of our Saviour, *that it is better*

better without them to enter into heaven, then with them to be cast into hell fire. 3. That sometimes and that most commonly, scandalizing is a transient action, and he is said to cause offence, that harmes another by his action, and this may be called *externall* or *transient scandal*. And this is undoubtedly here meant, for he speaks here of scandalizing *one of these litle ones that believe in him*, and of such scandal as whereby a woe comes to the world, that is to the societies & rankes of men. And this sort of Scandalizing is it which I intend to treat of

of. 4. That of this sort of scandalizing diverse definitions are given. There is this definition or description in *Tertulian* his book *de velandis virginibus*, where he defines scandal, *Exemplum rei non bona edificans ad delictum*, an example of a thing not good building to sin: which description though it doe not unfitly expresse what is the scandal which is by evill example, yet doth it not sufficiently comprize all sorts of scandalizing another, v.g. not the scandalizing by abuse of our liberty in things indifferent, nor that which is by persecution. That definition

finition which the
 schoole-men as *Aqu.* 2^a.
 2^a. q. 43. art. 1. doe cō-
 mōly follow taken from
S. Hierome comment. in
Math. 15. is more fit to
 comprize all sorts of
 scandall to another. *Scan-*
dalum est dictum vel fa-
ctum minus rectum, pra-
bens alteri occasionem ru-
ina; that is, *Scandall* is a
 saying or deed, lesse or not
 right, occasioning ruine to
 another. This definition
 is good enough, saving
 that the terme of ruine
 being a metaphor (and
 according to *Aristotles*
 rule in his *Topicks* καὶ
 ἡ μεταφορὰν λεγόμενον ἀσπερί.
 All metaphors are ob-
 scure) is unfit for a defi-
 nition

nition
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dition till explained:
wherefore it is needfull
we should shew more
plainly what is meant by
ruine in this definition.
By *ruine*, or falling, is
doubtlesse meant here
not corporall ruine or
falling of the body, but
spirituall ruine or the fal-
ling of the minde. Now
this spirituall ruine is pri-
marily understood of
falling into sinne, whe-
ther it be greater, as Apo-
stacy from the faith, he-
resy, infidelity, Idolatry
or the like; or lesser as by
causing a slower pro-
gresse in Religion, un-
cheerfulnesse therein, im-
pediment to any other
duty a Christian or an
un-

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unbeliever should doe. If any be asked whether any grieft or displicency of mind, or anger, which are the effects of Scandall, as is before shewed may be called *ruine* of another, according to this definition: whereto I an-

Ans.

sver: The grieft displicency or anger that ariseth from another mans saying or deed, is sometimes just and necessary, when the words or deeds be manifestly evill, such was the grieft of the *Corinthians* for the scandall of the incestuous person; our Saviours indignation at the hardnesse of the *Pharisees* hearts: such was the grieft or vexati-

on

on of righteous Lot, in hearing and seeing the ungodly deeds of the Sodomites, Davids griefe because men kept not Gods Law. And this griefe is a necessary duty in them that mourne, but a sinne and scandall in them that cause it. A *ruine* therefore it cannot be said to be in the primary sense, as ruine imports falling into sin, but ruine it may be said to be in a *secondary* sense, as ruine imports any affliction of the soule; and with this explication the terme [*ruine*] may fitly enough expresse the effect of this scandall. Sometimes the sorrow, displicencie, and anger that

that ariseth in the person offended, from the sayings and deeds of another are unjust, both in him that is offended, and in him that offends: this is when a man is grieved at the use of another mā's lawfull liberty in things indifferent by reason of his owne weaknesse of faith, thinking that to be unlawfull which is not, as those that were offended at their brethrens neglect of daies, and difference of meats, *Rom. 14* which thing is unjust in him that is thus offended, and it is also unjust in him that offends, when without Charity to his brother he heeds not, as he

he ought, the avoiding of
grieving his brother con-
trary minded. And this
griefe may be called, ru-
ine of the person offen-
ded, not only in the se-
condary sense, but also in
the *primary sense*, occasi-
oning not only griefe,
but also uncharitable
judging, dis-union, or di-
minution of affections, &
sometimes further sins.
Sometimes the griefe is
unjust in the person of-
fended, but not in the
person offending. As
many were offended at
our Saviours, and the A-
postles preaching, which
yet were their necessary
duties; such persons were
not only angered, but
some

sometimes forsook them and their fellowship, by reason of such preaching, and so the preaching was a scandall to them, and a ruine, both in the *primary* and *secondary* sense, but through their own default, and therefore unjustly on their part. With this explication I conceive the definition given to be sufficient, and right enough.

5. That sinnes of thought are not scandalls, unlesse they break out into acts, whether of wordes or deeds. If smothered or stayed within they are sinnes, but not scandalls.

6 That then an offence is said to come by a man, either

either when his intention is to harme his brother by his fact, as *Balaam* did *Revel. 2. 14.* or the nature and quality of the fact is apt to harme others, as in *S. Peters* advice, *Math. 16. 23.* In either of these two Cases it is *scandalum datum*, or *active scandall*, and the man that is the agent in such facts or words, is one *by whom the offence cometh*. But if a man doe his duty and men are scandalized, if the offence were neither intended by the agent of the fact, nor come from the nature of the action, but from the ill disposition of him that is offended, it is to be
con.

conceived to be only *ex accidente, accidentally*, to him whose action did offend, and therefore it is in relation to him only *scandalum passivum*, a *passive scandall*, *non datum sed acceptum*, not given by him, but taken by the offended party, who is thereby the scandalizer of himselfe, or he by whom the offence cometh.

Our Saviours discourse concerning the eating of his flesh, offended the *Carnaphites* *Iohn 6. 60. 61.* But this was not by reason of Christs sermon, which was of a necessary truth: but from their own perverse ignorance. In like manner the *Pharisees*

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risees were offended at Christs doctrine concerning the cause of defilement. *Math. 15. 12.* but of this scandall not our Saviours doctrine, but their owne malice was the proper cause. The fact of the *Reubenites* offended the other tribes *Iosh. 22. 10. 11. 12.* but this was through their own mistake. Now the woe here denounced belongs not to those through whole actions scandall comes by accident: but those that give, or cause scandall, either in their intention, or according to the nature, quality, or manner of their action. So that, that to
belong which

which this woe belongs, is not an object, but an agent, not only as scandalizing himselfe, but another, not by an action of the imagination, but of word or deed, bringing ruine to another, either in a primary or secondary sense, not by accident, but eyther by direct intention, or by reason of the nature, quality, or manner of the action.

In answer to the second *quare*. The particle *wa* or woe is used in our Saviours sayings to signify some grievous judgement or calamity, both temporall, as *Mat.* 23. 29. the woe denounced to the *Pharisees* is expressed

pressed v. 33. to bee the
damnation of hell. And
that this woe is here de-
nounced to scandalizers
appeares by the aggrava-
tion in the 2. verse, where
to have a milstone hanged
about his necke, and to be
cast into the sea, is made
lesse than the woe here
denounced to the scanda-
lizer, and *Mat. 18. 7.*
when our Saviour had
said, *Woe to the man by
whom the offence commeth,*
he addes immediatly v. 8.
*that the hand offending
should be cut off,* that the
scandalizer by retaining
his two hands, be not cast
into hell fire. Hell fire or
the damnation of hell is
the chiefe and greatest

D

woe

woe due to the scandalizer. But besides it there's
 a woe also of temporall death awarded some-
 times to scandalizers. For this reason was Balaam
 the sonne of Peor slaine with the sword Num. 31.
 8. that God might be avenged of him for his
 practise in teaching Balaak to lay a stumbling block
 before the children of Israel. Elies sons sinned great-
 ly in their scandalous facts: for men abhorred
 the offering of the Lord, 1. Sam. 2. 17. The issue
 was; they were both slaine by the Philistines
 in one day. Likewise o-
 ther temporall woes on
 their soules, bodies,
 names,

names, estates, posterity, &c. are inflicted by God on scandalizers. Thus was *David* filled with trouble of soule for his sin in the matter of *Uriah*, by which he caused the enemies of the Lord to blaspheme, so that hee was faine to beg hard for restitution of joy & comfort, *Psal.* 51. 8. 12. And the incestuous *Corinthian* was so plunged over head and eares in sorrow that hee was almost drown'd with it. *2. Cor.* 1. 7. hee was cast out of the Church, delivered over to *Satan*. *David* for the fore-named sin was haunted with griefes in his children almost to

his dying day, and it stil
lies as a blot upon his
name. The Priests that
make others stumble at
the Law, and threatned
with contemptiblenesse,
Malac. 2.8.9. No active
scandall escapes scot-free,
there's none veniall, every
one hath it's measure of
woe; yet not all alike. For
some of these scandalls
are more heinous then
others, and therefore in-
curre a greater woe. As
for instance, some scan-
dalls consist in facts in
their kind evill, and these
are worse then other scan-
dalls which arise onely
from the abuse of our
liberty, in things lawfull.
The scandall of *Elies*
sons

sonnes in respect of the
foule nature of their facts
was worse then than the
scandall of the strong in
faith by the eating of
meats with offence, men-
tioned. *Rom. 14. 2.* Some
scandalls are worse than
other, *ratione causa*, in re-
spect of the cause from
whence they arise. As
scandalls from malice,
and subdolous intents
are worse than those that
arise from ignorance and
imprudence; *Balaams*
scandall by devising and
counselling *Balak* how to
intrap the *Israelites* was
worse than *Peters* advi-
sing of Christ to desist
from his purpose of go-
ing to *Hierusalem* to suf.

fer. 3. Some scandalls are worse then others in regard of the eminency of the person offending; because they bring a greater staine to the profession, and become a greater danger to men, apt to stumble; Thus *David's* sinne in the matter of *Uriah* the *Hittite* was greater then the sinne of the adulteresse mentioned *Is.* 8. The scandalous fact of a Clergy-man worse then of the people, of a Magistrate than a subject, of a noble person than one of the Commons. *Vbi sublimior prerogativa ibi maior culpa.* Saith *Salvian*, where the dignity is higher, the fault is the greater.

Lib. 4. de
gubernat.
Dei.

4. In respect of the issue and event of the scandall, some scandals are worse than others, as when the event with a little heed might have bin foreseen, when the issue is not only the alienation or grieving of another, but also Apostasy of some, hardening of others, occasioning others to blasphemate the name of God, to inveigh against the truth, Gospel, Religion, &c. Thus the incestuous *Corinthians* fact was worse than the fact of those that eat with offence to their brethren things offered to the *Idols*. 5. In respect of the number and quality of persons scandaliz'd,

the scandals of some are worse then of others. For it is worse to scandalize many than few, weake Christians than stronger &c. So that these and such like Considerations vary much the degree of the sinne of scandalizing, and consequently of the woe due it. Yet so that none, but hath it's woe allotted to it.

§ 6

*Why a woe
belongs to
them.*

In answer to the third question. The reasons of this woe awarded to scandalizers are taken 1. from the nature of the sinne. For all scandalizing though but by abuse of our liberty in things indifferent is against charity, as the Apostle teacheth.

eth *Rom.* 14. 15. For true charity should move us to serve, and helpe, and sustaine one another, *Gal.* 5. 13. not to harme deject and grieve one another. Now the law of charity is a fundamentall law, *the law of Christ*, *Gal.* 6. 2. and therefore in this respect scandalizing is a sinne against our brother, and against Christ, *1. Cor.* 8. 12. Wherefore according to the rules of equity he that regards not to shew love to others, deserves to be deprived of favour and love himselfe; there being no rule more equall than that of our Saviour, *Mat.* 7. 2. *With what measure yee meet it*

D 5

shall

shall be measured to you againe. But when the scandalizing is not by ignorance, but wittingly and willingly, then it is much more against charity, and therefore justly deserves a greater woe. As when men scandalize of set purpose either as the *Pharisees* that under pretence of long prayers and fasting deuoure widows houses, by their shew of devotion gayned Proselytes, and made them twofold more the children of hell than themselves. *Mat. 23. 14. 15.* Or as our Saviour sayes of false Prophets that put on sheeps cloathing, but inwardly are ravening wolves. *Mat. 7.*

15. *or Foxes in the deserts.* Ezek. 13. 4. *They shall receive the greater damnation, in that not only virtually, but formally, not only privatively, but also positively they sinne against charity.* Adde hertunto that if the scandalous fact be such an act as is in it's nature an enormous sinne, which though it were done never so secretly, yet it would highly provoke God: then it is to speake with the Apostle *universally damnable* excessively sinfull, in that it is both a grievous transgression, and a grievous scandall, and consequently compound iniquity. In which respect

Rom. 7.

13.

respect the sin of *Hophni* and *Phinehas* in their violent profanations, & their outrageous abusing of women even before the Tabernacle of the congregation, was very great before the Lord, for men abhorred the offering of the Lord. 1. Sam. 2. 17. And *David's* deed in defiling *Bathsheba*, and murdering her husband was exceeding greivous, in that he gave occasion to the enemies of the Lord to blaspheme. 2. Sam. 12. 14.

2. From the effects of it.

5. 7. The immediate and principall effect of scandalls is the harme of our brothers soule, by wounding their conscience, as the Apostle

Apostle speaks 1. Cor. 8. 12. and *quantum ad scandalizantem*, as much as pertaines to the scandalizer the destruction of him, *for whom Christ dyed*, as the same Apostle speaks. 1. Cor. 8. 11. Rom. 14. 15. I say not that every soule that is scandalized doth eventually perish, nor doe I meddle with the dispute concerning Christs intention in dying for them that perish: But this I say that he that scandalizeth a soule, for weh, for ought he knowes Christ dyed, and for which hee is to conceive Christ died, and thereby moves him to turne into the way of perdition,

perdition, doeth for so much as concerns his action, cause *his brother to perish for whom Christ died*, although hee neither in the event perish nor, nor Christ in his intention offered up himselfe as a sacrifice to his father to appease his wrath for him. For it is meerely *ex accidenti* by accident to the scandalizers action, that either his brother perished not, or Christ died not for him. Even as he that maliciously intending to wound *Iason*, *Pharaur* did by accident cure him of an Apostem, his fortune was admirable, but his malice nothing lesse in his wound
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by that accident. Surely every man ought to bee tender of his brothers soule that it perish not by his action. And if notwithstanding his scandalous fact yet hee perish not, this cōmends Gods goodnesse, but lessens not his naughtinesse. Every man ought to bee tender of the soule of his brother, as if he were certain Christ died for him, when in appearance to him Christ died for him, and hee that is not so, is injurious to Christ, whether Christ intended to dye for the person scandalized or no: Even as he that does a thing lawfull, which his owne conscience

ence judgeth unlawfull, finnes damnably, as if the thing were in it. selfe unlawfull *Rom. 14. 23.* Now doeth not he that cares not to destroy anothers soule deserve to have his owne soule lost? should his soule bee regarded by God, that makes no account of his brothers? If a *Cain* or *Judas* betray or destroy anothers life, who is aggrieved that they loose theirs? If a monstrous *Caligula* be so minded that he hee care not though all mens heads were off so that his might stay on, who can except against God for letting vengeance loose upon him? Adde hereunto that besides

besides the principall and immediate effect of scandals many other evils by breach of charity, contentions, schismes &c. follow upon them, which as they bring woe to the world, so doth the woe brought on others justly rebound on the head of him that casts it.

For application of this truth. 1. That which hath been said manifests unto us both the sinfulness and the danger of those that heed not their wayes to avoyde scandalizing of others, that watch not over their words or actions least they cause others to stumble. It is not to be denied

§ 8.
*Application
on 1. to ma-
nifest the
danger of
scandaliz-
ers.*

denied but that there are some who through over-fearfullnesse of giving scandall, doe omit things fit for them to doe, which ariseth through want of knowing in what cases scandall is to bee feared, in what not, out of imprudence in not discerning the difference of persons. This error is the more pardonable in that it likely comes not out of an evil disposition, but out of a tender conscience, joyned with a weak understanding. Nor likely doth it procure other hurt than the lessening of the esteem of the person scrupulous, & the exposing him to contempt

tempt and derision, in some, to pittie in others, excepting when such scrupulosity causeth disobedience to the necessary commands of governors, or breeds superstition, or the like evils. Yet this is an evill in that it is an error, and somewhat intrencheth on Gods prerogative, in making that to bee sin, which he hath not made sin: and therefore is to bee shunned, not to be cherished. But such likely are but few. The most of people mind and prosecute their pleasure, profit, credit, preferment, content, &c. but litle or nothing regard what scandall followes thereon,

thereon, many are of that impetuous resolution that they will have their sports not unlawfull in themselves, though they will certainly occasion drunkenness, quarrelling, blood-shed, idleness, undoing of families, and such like evils. So that in a sort they resolve like unto that *Pope*, who said that hee would have his dish of meat in spight of God, so these are bent to have their sports in spight of their brethren, yea and of God too, that commands them not to offend their brethren. And as men are affected to their pleasure, so they are to their profits, preferments,

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ments, credit, ends, yea
their vaine customes. So
violent is the streame of
their wills, that they will
have their course, al-
though they not only o-
verthrow many lives, and
states, but also drowne
many soules in perdition.
Too too many are of
Cains mind, who when
he was demanded of
God, where his brother
was answered angerly
*Gen. 4. 9. Am I my bro-
thers keeper?* They care
not whether they sinke
or swimme, their consci-
ences be whole or woun-
ded, they stumble or goe
upright, they perish or be
saved, would it could be
truely said that there
were

were no ministers of the Gospell, no Magistrates, no Parents, no masters, that by their courses shew that they make light account of the stumbling of mens soules, so they may have their will? surely there should bee (if there were any sparke of true charity in men) a zeale to the good of their brethrens soules, and accordingly of some to have compassion, putting a difference, and others to save with feare, pulling them out of the fire: hating even the garment spotted by the flesh, that it may not infect others. Iude 22. 23. Knowing that hee which converts a sinner from the

*error of his way shall save
a soule from death, and
shall hide a multitude of
sinnes. James 5. 20. But
alas: so great is the viti-
ous selfe-love of men that
for their owne pleasures,
profit, preferment, vaine
glory, and such like ends,
they draw innumerable
soules into hell with
them, sometimes by per-
verting their faith, some-
times by corrupting their
devotions, sometimes by
vitiating their manners,
and yet as if they were all
Popes no man must say
unto them what doest
thou? To omit other in-
stances of lesse account.
To maintaine the great I-
doll of latter ages the Pa-*

pal Monarchy. What grosse superstitions have been maintained, what practises have been devised, and used to the seducing of whole nations of people, holding them in blindness and superstition to their perdition, yea to the reproach of the religion of Christ even by Iewes, Turks, and Infidels; it were infinite to relate. How carelesse many others are to scandalize millions of soules that they may attaine to, or maintain secular greatness; I forbear to speak it being too manifest to the world. All which dispositions and practises, how damnable they be,
oh

oh that men would consider, that they may prevent the woe here denounced by our Saviour, and take heed how they slight their brothers spirit, lest they draw downe eternall vengeance on themselves from the Father of spirits, and by valuing at so low a rate their brothers soule, make the market cheap for their owne.

Wherefore in the second place we are to be admonished, that as we are to look to our feet that we stumble not our selves, so to take heed to our actions that they overthrow not others. The Almighty hath forbidden

S. 9.
2 To admonish them
of their sin.

bidden in his law to curse
the deafe, and to put a
stumbling block before the
blind. *Lewis. 19. 14.* it
being an unworthy, and
injurious thing to take ad-
vantage from weaknesse,
to hurt those whom hu-
manity, & reason should
cause us to helpe. But it
is a thousand times more
injurious and cruell, to
lay a stumbling block be-
fore mens soules, in as
much as the danger of a
soules falling is incompa-
rably greater then the
ruine of the body. Surely
he that hath any estimati-
on of the preciousnes of
a soule, any love to it, any
compassion, any sense of
the evill of a soules perdi-
tion

tion, ought to be most tender of doing it any hurt, ready to doe it any good. Wherefore it concerns us to be watchfull over our words and actions appearing to men, that they become not Scandalls. We are to look heedily to our thoughts, that we be not found hypocrites before God, and to every action we doe that we may keep our peace with God: But for a farther reason we are to look to those that are in the view of the world, as it were on the stage. We are to be carefull of our privy thoughts, acknowledging that God sees us; and hates all uncleannesse, in

the inward parts. But of our open actions we are to be carefull for a double reason, because God sees them, and men too; so that we may not only grieve Gods spirit, but also hurt mens soules, if they be not right. For as there be likely some who as *Jeremiah* speaks of himselfe, *Jerem. 20. 20.* *will waite for our halting if in any thing we stumble,* that they may reproach us: so there are others, whom we shall probably make to halt to their ruine, if we cast any stumbling block before them. Besides we may safely conceive, that they are carelesse of their own soules

soules, that are not care-
full to prevent the scan-
dall of other mens soules:
and that *in foveam inci-*
dent, quam foderint, they
shall by divine justice fall
into the pit themselves,
who have digged it for o-
thers.

Wherefore that we
may not scandalize o-
thers, let us learne, 1. To
feare God as we are com-
manded *Levis. 19. 14.*
Thou shalt not put a stumb-
ling block before the blind,
but shalt feare thy God: I
am the Lord. For he that
feares God will not put a
stumbling block before
his brother, sith he is sure
thereby to incurre woe,
and displeasure of God.

§ 10.
Directions
to avoide
it.

Scandalizing consists not with Gods feare. 2. To love our brethren, with which Scandalizing consists not. For how can he be said to love his brother, who spreads a net for his feet: especially when he insnares his soule? And this is sure, that he *which loves not his brother loves not God but walkes in darknesse.* 1. *John. 2.10.11.*

3. To get uprightnesse of heart, that thou maist walk uprightly, and this will prevent both stumbling in thy selfe, and scandalizing of others. For he that is not right-hearted, though he may in some things for a time doe

doe well, as *Iehu* did, yet sooner or later he will stumble or fall. Even as a lame horse while he is heated will goe well enough, but when he cooles will halt downe-right. Even so an hypocrite though for a time he may goe on fairely in his way, yet in the Conclusion likely, when he hath attained his ends, he falls foulely. As *Iehu* that seemed to be zealous for the Lord, untill he had gotten the kingdome of *Israel*, but in the end shewed his hypocrisy by serving *Ieroboams* golden Calves. Now such a one will surely become a stumbling block and that

a permanent one. Wherefore as it is necessary for our appearing before God with boldnesse, that we get upright hearts, so likewise for our living unblameably, and inoffensively to our neighbours.

4 Lastly to get wisdom and prudence to consider the dispositions of men, who are apt to be scandalized, and the due circumstances and consequences of our actions, that they may be none occasion offence. In all our dealings that are obvious to men we must shew our selves innocent as *Doves*, wise as *Serpents*, in malice
chil.

by sinfull example.

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children, in understanding
men.

C A P. 3.

Of Scandalizing in speciall
by sinfull Example.

HO W grievous
an evill active
scandalizing is
in the generall
hath bin declared. But be-
cause things that are more
confuse in the *Genus*, ap-
peare more distinct in the
species, my purpose is to
consider the severall brā-
ches of active scandaliz-
ing, that we may the
better discern the sinne
and danger of scandaliz-
ing. Active scandalizing

§ 1.
Scandali-
zing distri-
buted into
four waies

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is

is two waies, one, when a man in his actions, intending only to have his own will or lust, regards not the ruine of another by his action, & this may be called *Exemplary scandalizing*, or *Scandall by example*, and of this kind of Scandall there are two sorts. The first is when the example is in a thing in its nature evill, and this may not unfitly be called *scandall by sinfull example*. The second is when the Scandall is in a thing lawfull otherwise, as being in its nature indifferent, but by want of Charity abused so, as that harme comes to another, and this may be called

called scandalizing, in the
abuse of things indifferens.
The other way of scandalizing is when an action is done for this particular intent, that other mens soules may be harmed, chiefly in drawing them to sinne. And this may be called *Scandalizing by devised practise:* which likewise is of two sorts: one when by inticing means, as by counsells, perswasions, placing objects before men, and the like, men are overthrowne; and this may be called, *scandall by enticing practises.* The other when by terrifying wayes men are scandalized, and this may be called, *scandall by*

persecution. According to this distribution in this method I shall speake. 1. Of scandalizing by evill example. 2. Of scandalizing by abuse of our liberty in things indifferēt. 3. Of scandalizing by enticing practises, 4. of scandalizing by persecution.

§ 2.
A wee belongs to them that scandalize by sinfull example.

That sinfull example begets scandall needs not prooffe; Experience of all times proves it too abundantly. And that position of Solomon is plaine, Prov. 29. 6. *In the transgression of an evill man there is a snare, or scandall.* For these two words are equivalent, as was declared before. *A snare* whereby to insnare himselfe and to harme

harmed others. Whereupon it is that *Solomon* adviseth *Prov. 22. 25.* that we should make no friendship with an angry man nor goe with a furious man, lest we learne his wayes, and get a snare to our soule. So that the evill example of angry and furious men becomes a snare or scandal to mens soules, who goe with them. Wherefore we may safely apply the woe of my text to this scandalizing, and conclude. *That misery belongs to those that scandalize others by sinfull example. The wages of sinne indefinitely is death Rom. 6. 23.* even that death which is opposite to eternall life of

Of scandalizing in speciall

to wit eternall death of
body & soule in hell fire.
Which is much more due
when it is not onely a sin
but also a sinfull example,
& a scandal by sinfull ex-
ample, But besides this e-
ternall woe, that tempo-
ral woe belongs to it also,
the story of the misery of
Hophni and *Phinehas*, of
David & others for their
scandalls by sinfull exam-
ple doth plentifully shew.

§ 3.
*What acti-
ons of sin-
full exam-
ple doe scā-
dalize.*

To explaine this point
more fully we are to confi-
der, 1. what actions of sin-
ful exāple doe scandalize.
2. How they doe scanda-
lize, 3. why a woe belongs
to such. To give answer to
the first quære, I say. That
in this sort of scandali-
zing

zing, the action scandalizing is that which is of it selfe sinfull, that is such as is prohibited by God to be done. For this is the difference betweene this and the next sort of scandalizing, that this sort of scandalizing would bee sinfull in Gods sight, though no man were offended by it, and therefore when it becomes a scandall it is a double sin,

1. As it is such a kind of act as is forbidden by God.
2. As it occasions the ruine of another, as *Dauids* murder had been a sin if never knowne, but scandalizing others, it became a double iniquity. The next sort of scandalizing is in an action

action not evill of it selfe,
 but by reason of scandall,
 so that were it no scandall
 it would bee no sin, as the
 sin of the strong in faith
 mentioned *Rom. 14.* in eat-
 ing indifferently any sort
 of meat had beene no sin,
 the thing being in it selfe
 indifferent, had not the
 weake in faith been there-
 by offended. 2. It is requi-
 site that the action scanda-
 lizing bee knowne. For
 privy actions doe not
 scandalize. Actions doe
 scandalize *tanquam obje-*
ctum à quo, as an outward
motive, that provokes the
 mind; now such provoca-
 tion cannot be but by the
 knowledge of it; I meane
 knowledge of the act,
 though

though perhaps the person scandalized know not the finfulness of it, but rather the ignorance of the finfulness of it, may be the cause that it doth insnare him. Perhaps it may be asked whether the living may be scandalized by the actions of them that are dead? I answer, yes doubtlesse, though they were dead many ages before. *Solomon* sin in hearkning to his wives, and furthering their Idolatry, became a scandall to the succeeding Kings of *Judah*, and *Ieroboams* setting up the golden calves, was the scandall of the Kings of *Israel* that followed him in many

Q.

Ans.

many generations. As the remembrance of the vertues of ancestours, may provoke posterity to doe worthily, and thereby their memory be blessed as it is, *Prov. 10. 7.* so the remembrance of the cruelty, tyranny, and such like vices of *Ancestours* doth oft times revive their sinnes in their children, & cause their names to rot, and to stinke above ground, when their bodies are low enough in the ground. As the valour of *Miltiades* at *Marathon* stories report, provoked *Themistocles* to doe great exploits, and the relation of *Achilles* his prowesse inflamed the mind

mind of *Alexander* the Great, so the memoriall of *Sylla* taught *Cesar* to oppresse his countrey. For which reason it concerns all that desire to doe good to thole that come after them, to leave a good name behind the, least the evill favour of their bad example infect the world in many generations. Possibly it may be yet farther asked, whether sinfull omissions of things wee should doe, may become scandalls? I answer, yes, Experience shewes that the remission of great Schollers in duties of Godlinesse, is often the cause of Coldnesse & Lukewarmenesse in

Qu.

Ans.

in religion in others that leane much on their example: the negligence of governours in frequenting Gods service, causeth many times the subjects to think there's no necessity of Constancy and diligence therein. So that he that would not scandalize his brother, must not only be free from open sins of Commission, but also from sinnes of omission.

S. 4.
How they
doe scandalize.]

For answer to the second *quare* I say, that scandalizing by evillexample doth harme the minds of others unto their ruine many waies.
1. Because it provokes men to the imitation of
that

that particular sinne in which the scandall is, whereby their soules are harmed. Thus S. Peter by not communicating with the Gentiles, drew *Barnabas* in like manner to Iudaize with him. *Gal. 2. 13.* The example of an eminent person is never single, if such a one doe evill he carries with him others, as the stream doth that which floats upon it. *Iter efficax per exempla*, saith *Seneca*, the most prevalent way of drawing men is by examples, by which men are guided more than by Lawes or reasons. In evill things examples are most forcible, sith they agree with

our

our naturall lusts : men need not to be urged to them, *they learne them of themselves at the first sight, ut vident, pereunt.* 2. The sinfull example of men becomes a scandall to others, it that it hardens them in the sins they have committed. For the deceitfulnesse of sin, so infatuates mens hearts as that they are ready to imagine the sinne of another man to be a good excuse or plea for their owne. As it is said by the Prophet *Ezek. 16. 51. That Iudah had by her abominations justified Samaria in all her sinnes.* Not as if the sinne of one man could be in truth a sufficient plea to

ac-

acquitt another that commits the same sinne. But it is so *yet now*, in the opinion of men, who doe alledge nothing more commonly for defence of their facts, and consequently for hardning them in their evils, then this that others have their faults, all are sinners: good men have bin overtaken with the same sins, eminent men in profession of religion have done as themselves, and therefore they hope they have done no great hurt, there's no such cause of others reproving them, or that their own consciences should be much troubled. 3. There is another way of scandalizing which

which comes by evil practices, in that it makes men to stumble and fall one upon another, by jarres, variance fightings. What was it which set the *Benjamites*, and the other tribes in such a combustion, but the horrible sin committed on the *Levites Concubine*. *Judg. 21. 12.* The treacherous murder of the *Sechemites* by *Simeon & Levi* made *Jacob* to stink among the inhabitants of the land, and to combine against him. *Gen. 34. 30.* so true is that of *S. James* that warres and fightings come from mens lusts that warre in their members, and set men one against another

James

*James 4. 1: 4. Besides
sinfull examples create
griefe to the good, and
thereby scandalize them.
To this purpose speaks
David Psal. 119. 158. I
beheld the transgressors,
and was grieved, because
they kept not thy word.
And S. Paul feared that
when he came to the Co-
rinthians God would
humble him, and that he
should bewaile the un-
cleannesse wherein they
had sinned. 2. Cor. 12. 21.
Righteous Lot, dwelling a-
mong the Sodomites, in
seeing and hearing vexed
his righteous soule from
day to day with their un-
lawfull deeds. 2. Pet. 2. 8.
As by stumbling some-
F times*

times there's fraction of a member, alwaies anguish, lo by scandals sometimes there's perverting of men from the right way, alwaies dolor and paine even in the best and soundest. 5. Adde hereunto that sinfull examples doe most grievously scandalize, in that they caule men ill affected to blaspheme God, to reproach his waies, religion, service. Through the sins of the Iewes *the name of God was blasphemed among the Gentiles. Rom. 2. 24.* David by his foule crime in the matter of Bathsheba, had given occasion to the enemies of the Lord to blaspheme. 2. Sam. 12. 14.

It

It is a frequent thing for
evill men to set their
tongues against heaven,
against God, his word,
true religion, *as if they
were none of them good,*
when any that seemed to
follow the fall into grosse
transgressions. Wherein
however they foolishly
impute that to God,
which he condemnes and
punisheth, and charge re-
ligion & godlinesse with
that which is the fruit of
mens corrupt lusts, con-
trary to Godlinesse: yet
it serves Satan as an engine
to stirre up mens enmity
against God & his waies,
and an occasion for evill
men to vent their vene-
mous hatred of Gods

Lib. 4. de
guber. Dei.

word, his people and religion. *Salvian* at large relates how frequent in his daies, such speeches as these were in the mouths of *Pagans*, when they beheld the evill lives of *Christians*; *Christians* would surely doe holy things if *Christ* had taught them holinesse, look into the lives of *Christians* and you may know what is *Christs* doctrine. In like manner by reason of the lewdnesse of *Gnosticks*, *Nicalaitanes* and such like damnable teachers. *Christian* religion was much reproached by the heathen, and as *S. Peter* foretold 2. *Pet.* 2. 2. The way of truth blasphemed.

And

And so it is still the vitiousnesse of a Protestant in his life opes the mouth of a Papist, to disfigure the reformed Religion, and the falling of any that seemed to be zealous of Gods word, causeth the impure mouthes of licentious persons, to speak evill of the truth which is according to godlinesse.

6. Lastly the sinfull examples of men that have the name of Gods people doe scandalize, in making men to loath and to be averse from Gods service, and the way of his feare. The sinne of *Hophni* and *Phinehas* caused men to abhorre the offerings of the Lord. 1. Sam. 2. 17. 24.

The Cruelty and covetousnesse of the Spaniards in the west Indies, caused the miserable *Americans* to abhorre Christian religion. As a holy life in the professors is a great attractive, & inducement to draw mens hearts to the love of it, so an ungodly and unrighteous conversation is a certaine impediment and dissuasive from it. Partly because as *Seneca* saith *plur oculis quam auribus credunt*, men are guided by their eyes more then their eares, partly because good religion and vertue of men that doe evill things is taken to be, either *non ens* or *nullius pretii*, either

ther nothing or of no worth, even as a pearle or gold covered with dirt is passed by as if it were not, or of no value.

For the third *quære*. The reason why such woe as hath been said belongs to this scandalizing by sinfull example is.

1 Because in every scandall by sinfull example there is a double iniquity, one in that it is against the precept of *cleaving onely to that which is good. Rom. 12. 9.* an other in that it is against the precept of good example, in which wee are enjoined *that*

S. 3.
*Why a woe
belongs to
such.*

our light should so shine before men, that they may see our good works and glorify our Father which is in heaven Mat. 5. vers. 16. 2. Because it produceth two great evils, one in that thereby the name of God is dishonoured, & so is against the love that is due to God, the other in that it becomes the ruine of his brother, and so is against the love that is due to him. Yet for as much as all sinfull example is not alike grievous, but some sinfull examples crosse the precept of love to God more, some lesse, some dishonour God more, some lesse, nor alike scan-

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scandall, some being more
against the love we owe
to men, some lesse, some
harming them more, some
lesse; therefore the same
degree of misery is not a-
warded to all scandaliz-
ers by sinfull example.
There are some that by a
continued evill practise
doe scandalize others,
who are accustomed to
doe evill, as if it were
their occupation, others
that scandalize by a foule
sinne, but into which they
were brought by infir-
mity, as *Noah* when he
was overtaken with dru-
kenesse. Whose woe is
doubtlesse lesse then the
formers. Some there be
that scandalize by totall

and finall Apostasy; others by a grievous fall, but so as they recover by repentance, as *S. Peter*, and their woe is lesse. Some break out into sinfull example after warning given them to take heed of it: others because they wanted a *Monitor* to warne them, and their woe is lesse. Some there be, whose scandalls by reason of their eminency of place, gifts, or profession are more notorious, and more heinous, others whose evill exāple reacheth not farre, and their woe is lesse. Some that overthrow many by their evill example, some but few, & their woe is lesse.

Some

Some that overthrow by their evill example their own children, their own naturall brethren, their own flocks of whom they ought to be most tender; others overthrow strangers only, and their woe is lesse. Thus by variety of circumstances the scandalls of some may bee worse then others, and their woe greater; however there be a woe allotted to every one, that scandalizeth by sinfull example.

For application of this truth. 1. Hence men are to bee advertised, what reason there is, they should bewaile, & mourne for such scandalls as they have

S. 6.
*Application
on 1. to
move them
to mourne
that scan-
dalize by
sinfull ex-
ample.*

have caused by sinfull example. The greatnesse of the sinne, and the greatnesse of the danger, should both cause this humiliati-
 on. If *S. Paul* saw cause to mourne, & to be humbled for the uncleannesse, fornication, and lasciviousnesse of the *Corinthians*; how much more cause had the *Corinthians* to mourne for themselves! Every one that tenders Gods honour, & his own peace, is to shew his hatred of sinne by mourning for the abominations he sees acted by others: such are marked and observed by God, *Ezek. 9.4.* Greater cause there is that the Actors
 them-

themselves should mourn
who have harmed others,
and destroyed themselves
suo gladio, by their own
sword. Tis true there are
no small number of men,
that make a sport of sinne,
that rejoyce to doe evill,
and that *they cause some to*
fall. It were fitter for
them to learne S. James
his lesson Ch. 5. 1. *to weep*
and howle for their mis-
eries that shall come upon
them: For as all finnes are
mischievous, so doubt-
lesse scandalls by evill ex-
ample, will be very mis-
chievous to the layes of
them. You then that by
your evill example, have
made others dissolute,
debaucht, quarrellsome,
braw-

brawlers, fighters, murderers, lascivious, prodigall gamesters, drunkards, lyers, common prophaners of Gods holy name and time, deriders of Gods word, holy services, & servants, idle, undutifull to superiors, froward, factious, contentious, deceitfull, injurious, superstitious &c. oh goe & bewaile these sins as a double evill dishonouring God, & destroying men, overthrowing them, and bringing woe on your selves, and therefore requiring double & treble mourning for such mischiefes.

5. 7.
2. To move
men to take
heed of
scandalizing
by sinful
example.

2 It concernes likewise all persons for the
same

same reasons, to take heed
of giving evill example,
to the scandall of others,
specially of those that
should be neare and deare
to them. It much imports
every Christian for the
comfort of his owne
soule, the glory of God,
the good of others, to
have his conversation ho-
nest among men, that they
which speak against him as
an evill doer, may by his
good works which they
shall behold, glorify God in
the day of their visitation.
1. Pet. 2. 12. It is exacted
even of women the wea-
ker sexe, that their con-
versation should be such
in their subjection to their
husbands, that their lives
should

should have the effect of a Sermon to win others to godlines 1. Pet. 3. 1. 2. The reaping of such fruite by well doing should be a great motive to make Christians abundant in good works, much more should the certainty of eternall life, assured to those *that patiently continue in well doing. Rom. 2. 7.* provoke them to love, and to good works. However humane commiseration should move us to take heed of destroying our brethren by our evill life. Should it not bee a griefe to thee to destroy him whō thou art bound to help? Can a man take delight to damne his Child

Child, his friend to enjoy
his lust: Should it not be
a joy to a man to lead o-
thers towards heaven, to
keep them from hell: Oh
what a blessed condition
would it be to every
man, that of him it may
be said as the Apostle of
the Corinthians, *2. Cor. 9.*
2. that his zeale had pro-
uokt very many, his life
had been a light to guide
others into the way of
peace!

3. And as it concernes
all men to take heed of
scandalizing others by e-
uill example, so likewise
to take heed of being
scandalized by such ex-
ample. It is their sin that
scandalize; it may be also
their

§ 8.

3. And o-
thers that
they be not
scandaliz-
ed by sin-
full exam-
ple.

their ruine that are provoked by them. They shall receive more punishment that lead into evill: they also shall have misery that follow, marke our Saviours words. *Mat. 18. 14. If the blind lead the blind, both fall into the ditch.* When we see evill examples, it were wisdom to conceive, that these are but for triall, as it is said of false prophets, *Dent. 13. 3. the Lord proveth us to know whether we love the Lord our God with all our heart, and with all our soule.*

Though singularity be counted a reproach, yet undoubtedly it is a greater honour, and a surer hap-

happinesse rather to be singular with *Noah*, then to bee corrupt with a world of ungodly persons, to swimme against the streame towards the shore, then to be carried downe the current into perdition, to contend with the wicked for heaven, then to goe downe quietly to hell.

For this purpose learn we, 1. not to glory in any mans holinesse or learning, as if they were absolute, for if such fall thou wilt stumble too. It is an heavenly counsell of the Apostle. 1. Cor. 3. 21. that *no man glory in men*. Remember so to follow o-ther mens example as they

S. 9.
Directions
to prevent
it.

they follow Christ to stick to their judgement, as they stick to his word. Blinde obedience to men is a certaine cause of stumbling. Conceive we the best may fall, and then the falling of some will not move us to reproach all, their lapse will not be our ruine.

2 Endeavour to be rooted in knowledge, to be of a sound judgement, that thou maist not need to leane on others judgement, or to make their example thy rule: weaknesse makes men easily to stumble, strong walls stand though the buttesse fall: A strong man can go though his staffe break

breake, a weake one falls presently, so a man weake in knowledge that leanes on anothers judgement or example if he erre, erres with him, if he falls, falls with him.

3. Avoyde the company of evill men as much as thou maist. *Make no friendship with an angry man, and with a furious man thou shalt not goe, lest thou learne his wayes, and get a snare to thy soule,*

Prov. 22. 24. 25. Evill company wil either infect or weary a man, one way or another scandalize him

4. Favour, not any particular sin, such a one as favours a sin is like tinder, the least sparke sets it on fire:

fire: he that loves sin will make any example, any shadow of reason a scandal to himselfe. An upright heart when hee sees others fall, becomes more jealous of himselfe. A corrupt heart is secretly glad at other mens sins, as if they did patronize his owne.

Of

CAP. 4.

*of scandalizing in special
by abuse of Liberty in
things lawfull.*

THe next way of scandalizing is by abuse of our liberty in things lawfull concerning which we affirme, *That a woe belongs to them that scandalize others by abuse of their liberty in things lawfull against charity.* It is frequently forbidden by the Apostle, and therefore undoubtedly a woe appertaines to the doing of it. *Rom. 14. 13.* The Apostles precept is, *Let us not judge*
one

S. 1.
A woe belongs to scandalizers by abuse of liberty in things lawfull.

one another any more: but judge this rather that no man put a stumbling block or an occasion to fall in his brothers way: which precept though it bee delivered in termes appliable to scandal in generall, yet the series of the Apostles discourse shewes it was specially intended to admonish them, that they lay not a stumbling block in their brothers way in their use of meats and dayes, things indifferent, which is more plainly expressed. 1. Cor. 8. 9. Take heed least by any means this liberty [about meates] of yours, become a stumbling block to them that are weake. And Gal. 5. 13. Brethren

when ye have beene called
unto liberty, onely use not
your liberty for an occasion
to the flesh. But by love
serve one another.

And there are many
reasons of this precept,
expressed in those scrip-
tures. As, 1. it is a cor-
ruption of our good,
when it becomes anothers
harme. Our good will be
as no good to us, when it
is thus perverted. *Plus alo-
es quam mellis habet.* As
wine mixed with gall and
wormewood, so is the use
of a Christians liberty in
things lawfull tending to
the ruine of his brother.
Wherefore the Apostle
warnes us that *our good be
not thereby evil spoken of.*

G

Rom.

S. 2.
Reasons
thereof out
of S. Pauls
Epistles.

Rom. 14. 16. All things indeed are pure, but it is evil to him that eateth with offence. v. 20. 2. It is a depraving of our knowledge of our liberty. Our knowledge of our liberty should serve us to direct our selves in our way: but not be made an *ignis fatuus* to leade others out of the way. But rather as a *Mercury*, or hand to direct them in it, as a candle to enlighten us how to remove stones and *Humbling blocks* out of the way of Gods people, that the weak be not cast downe by them. We know saith the Apostle, 1. Cor. 8. 1. that we all have knowledge, yet we are to take heed that
through

through our knowledge our
weake brother perish not
for whom Christ died. v.
11. 3. it is an unreasonable,
and unequall thing,
and so against justice, that
the priviledge of one
should be the undoing of
another, that the benefit
of one should become the
detriment of another, that
one Christians liberty
should be enjoyed so as to
harne others. Our liberty
is not *res tanti*, a thing
of that value, that it should
at all times bee used even
to the ruine of our brother.
The pleasing of our
own wills should not bee
so accounted of, as to have
them, what ever mischief
ensue to our brother. 'Tis

true if the use of our liberty did make us accepted with God, then it were equall wee should please him, though we displease all men. *But the kingdome of God is not meat and drink: but righteousness and peace and joy in the holy Ghost. Rom. 14. 17. Meat commendeth us not to God: for neither if we eat are we the better, neither if we eat not are we the worse. 1. Cor. 8. 8.* And the like may bee said of other indifferent things, wherefore the good of enjoying our liberty is not such as may countervail the evill of scandalizing our brother. *Iustice in the Embleme waighes with even scales*

skales. So should we in the use of our liberty, not account our liberty so waighty, as that our brothers good be accounted light. 4. To abuse our liberty to the scandalizing of another, is against the charity wee owe to him. If thy brother bee grieved with thy meat: now walkest thou not charitably, saith the Apostle *Rom. 14. 15.* The property of true charity is *genius. du. 1. Cor. 13. 4.* To be kind and beneficiall to others, not to bee hurtfull, and unkind: It seekes not her owne. *v. 5.* When it may wrong another. He then that shall be so settled on this resolution, as that hee will not a-

bate an inch of his convenience for the preventing of a mischief, or at least a vexation to his brother shewes that he loves himselfe much, his brother little or nothing at all. 5. And as this offensive use of our liberty discovers want of charity, so it doth also want of mercy. For it is a kind of spirituall slaying or wounding of our brother. The Apostle 1. Cor. 8. 11. 12. saith that by such offences the scandalizers doe *woluntarily in our hearts* *by our contentious heate and wound* the weak conscience of their brother, as a man that doth kill another with a destructive weapon, and that consequently the offended

fended person ἀπολαύω pe-
 rissheth, that is *quantum*
per ipsum stat, as much as
 pertaines to him. And to
 the like purpose disswa-
 ding from using our liber-
 ty in meates with offence
 hee forbids it in this
 phrasis, μὴ τὸ βρώματι ἀπολλύς.
Rom. 14. 15. Destroy not
him with thy meat, and a-
 gaine, v. 20. καὶ ἐν τῷ βρώματι
 οὐκ ἀλλοιοῦ τὸ ἔργον τοῦ Θεοῦ. *For*
meat destroy not, or dissolve
not the work of God, that is
 the soule of thy brother.
 As if scandalizing were
 a destroying or murther,
 such as a soule is capable
 of. For what is the mur-
 ther of the soule but grie-
 ving it, perverting it, cau-
 sing it to sin, to feele Gods

anger? This is that which the scripture calleth *Death*, as being indeed the onely death of an immortal spirit, so that to cause this by using of our liberty is against the mercy wee are to shew to our brothers soule, which is also aggravated in that it is a *destroying of Gods worke*, that is, the soule, which is *divina particula aura*, that particle as it were of Gods breath. Gen. 2.7. *That image of the invisible God*, farre surpassing in worth the whole masse of corporeall beings, and therefore the destruction of it much exceeding the destruction of the body. 6. Adde here-

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unto, that this scandalizing must needs hinder the peace, the sweet peace that should bee betwene Christians that are members of the same body. For whereas they *should follow after the things that make for peace. Rom. 14.* 19. This course is opposite thereto. Peace is to be followed by yielding somewhat to other mens desires, by being indulgent to their weaknesse, by relaxation of that rigour we may stand upon. But in this way of scandalizing another by the use of our liberty there's no yielding to the desires of others, no indulgence to their weaknesse, no remil-

sion of rigour, yea besides
 it causeth a jealousy in the
 offended person of his
 enmity towards him,
 who would doe that
 which hee is so much of-
 fended with. Which ap-
 prehension will assuredly
 cause him to look *obliqua*
oculo, awry on him, that
 offends, and instead of
 embracing him, flye off
 farther from him. 7. And
 indeed whether there bee
 enmity or evill will or no
 in the scandalizer, surely
 there is some pride, and
 contempt of his brother
 in this sin. For the Apostle
 when hee speakes of the
 fountaine of this evill, de-
 rives it from the swelling
 of knowledge, *that his*
knowledge

knowledge puffed him up.

1. Cor. 8. 1. And againe when he forbids the cause of scandalizing in the use of things indifferent hee chargeth thus *Jude 12. 13.* Let him not despise or set at nought his brother. Intimating that if he were not puffed up, with his knowledge, nor set at nought his brother, but esteemed him as hee should, hee would prize him above his owne conveniences, and remit his use of them for his sake. Now pride whereby a man despiseth another as it is a great evil in it selfe, so is it the greater in that by it cometh contention. Prov. 13. 10. 8. Furthermore the obligation

obligation of christians binds them to the utmost of their power to further the kingdome of God in men, his glory, and their salvation. The mercy we have our selves received should move us to endeavour to make others partakers of the same, we being called should call others, as *Philip* having found the *Messiah* invites *Nathaniel* to come to him *John 1.45*. *Peter* being converted was bound to strengthen his brethren. *Luke. 22. 32*. Wherefore for such a one not onely not to strengthen, but even for unnecessary things, in which the kingdome of God consists not, to weaken them

them is very contrary to
to the heavenly calling
wherewith we are called,
to the unspeakable grace
we have received: doubt-
lesse the Apostles rule is
most equall for such, *That
whether they eat or drink,
or whatsoever they doe,
they doe all to the glory of
God, giving none offence
neither to the Iewes, nor
the Gentiles, nor to the
Church of God; But as he
himselfe did, who pleased
all men in all things, not
seeking his owne profit, but
the profit of many that they
may be saved. 1. Cor. 10.
3. 32. 33. 9.* Vnto which
the example of our Lord
Christ should yet more
foreibly urge us, as the
same

same Apostle presseth it.
Rom. 15. 1. 2. 3. *We that are
strong ought to beare with
the infirmities of the weak,
and not to please our selves.
Let every one of us please
his neighbour for his good
to edification. For even
Christ pleased not himselfe,
but as it is written, There-
proaches of them, that re-
proached thee, fell on me.
How much doe they de-
generate from Christs ex-
ample, whom they ought
to follow, who are unwill-
ing to suspend the use of
their liberty for their plea-
sure, whereas the Lord
Christ laid aside his glo-
ry, emptied himselfe,
and became of no reputati-
on for their sake. 10. Fi-
nally*

nally what is scandalizing our brethren for our liberties sake, but a forgetting what love Christ vouchsafed them and us in that hee dyed for them and us? Christ dyed for them that hee might save them, wee let them perish for our pleasure. Such practise is doubtlesse not onely a sin against the brethren, but against Christ much more. 1. Cor. 8. 12.

All these reasons put together declare how great a sin this kind of scandal is, and therefore, how justly a woe belongs to it. And so much the greater a woe is awarded to such scandalizers as it is committed with, and so much the

the greater pride, wilfulness, or wantones: when it is done *data opera*, of set purpose, or with evident foresight of the grievance & harme ensuing thereby to their brother. For these things make it the more voluntary, and therefore the more sinfull.

§. 3.
The difficulty of
this point,
and quæres
propounded
to cleare it.

But then it is a very hard and knotty point in many cases to know when a christian doeth thus abuse his liberty in things indifferent, when not: it being a hard thing to understand, when men are weak, when wilfull: a hard thing to determine what to doe when the harme of another by our use of our liberty is only suspected or feared it may

may be, but on the other
side probably may not be:
what is to be done when
it is likely that there may
be scandall either way in
using or not using our li-
berty; what regard is to
be had to our brethren in
case the Magistrate inter-
poseth his authority.
From these and sundry
more such difficulties a-
rise many doubts to the
disquiet of tender consci-
ences, and sinfull pre-
sumptions in some, super-
stitious feares in others,
which beget no small e-
vill, which points never-
thelesse I finde handled
ex professo by few: onely
incidentally to other ar-
guments here and there
writers

writers cleare some of the doubts belonging to this argument: wherefore I have conceived it may be of good use to endeavour the clearing of such difficulties incident to this argument as I have either by reading, meditation or conference met with, not discouraged by the conscience of mine owne insufficiency, but trusting in gods assistance, & with all assuring my selfe that among readers there will bee some, that conceive esse *aliquid prodire censis*. And that the order I use may appeare, 1. I shall briefly say somewhat of things lawful and indifferent, and our liber-

ty in their use. 2. Of the waies whereby a christians conscience may be restrained from using this liberty. 3. because the fourteenth chapter of the Epistle of S. Paul to the Romans, and the eighth, ninth, and tenth, of the first Epistle to the *Corinthians*, are the seat of this argument, I shall deliver as rightly as I can a summe of the Apostles resolutions concerning this point in those chapters. 4. Out of these things premised, and such other passages of holy scripture and reasons as I finde pertinent thereto, I shall endeavour to resolve sundry questions or cases of this matter

matter needfull to bee cleared: yet not magisterially obtruding these resolutions on others, but submitting them to examination, as remembering *that the spirits of the Prophets are subject to the Prophets. 1. Cor. 14. 32.*

S. 4.
*Answer
of the first
quare what
are things
lawfull &
indifferent,
and what
is our liber-
ty in their
use.*

In answering the first of these points, wee are to take notice that there are somethings lawfull, which are in themselves duties, and commanded by God to be done, which yet are to bee omitted at sometimes, for the avoyding of scandall. As for instance, reproving of our neighbour is a duty enjoyned by God, yet to bee omitted at some times, when
the

the person to be reprov'd
would bee likely rather
hardened, then amended
by reproofe. In like man-
ner may it bee said also of
excommunication, when
there is danger of schisme;
of punishing malefactors,
when the issue would bee
the overthrow of the
common wealth. *Pro vi-
tando scandalo cessat rigor
discipline*, is an old rule
and a good one, *To avoyde
scandall the rigour of disci-
pline ceaseth*. This truth
is grounded 1. On that
rule, which is among Di-
vines received, that *pra-
cepta negativa obligant
semper, & ad semper*, they
alwaies binde and so al-
waies, that is, what is for-
bidden

bidden by God may at no time bee done: no man may sinne to avoyde scandal; *Their damnation is just*, saith the Apostle, *Rom. 3. 8.* that say, *Let us doe evill that good may come.* But on the other side affirmative precepts obligant *semper, sed non ad semper*, *They alwayes bind, but not to alwaies*, that is though they stand in force alwaies, yet not so as to tye us to doe the things required at all times. As for instance though Gods command alwaies bindes a christian to pray, to give almes &c. yet not to doe these alwaies: but when the glory of God, and the good of our brethren require

quire it. The knowledge of which time is partly to bee taken from rules and examples in holy scripture, partly from godly prudence and reason, which every man should have as a light to guide him in discerning the circumstances, which make such actions necessary. 2. On this consideration, that those actions of reproofe, punishing vice, and the like to them are commanded principally to this end, that they may doe good to men for the curing of their evils, the furthering of vertue in them. Wherefore when prudence shewes that such actions would bee either fruitlesse

fruitles in respect of their end, or contrariwise harmfull, they are to bee forbore: in this case there is *Libertas non faciendi*, a liberty not to doe them, or rather hee ought not to doe them. Concerning this sort of things lawfull, wherein our liberty is to bee restrained to avoyde scandall, there needs not much more to be said, but that when according to true prudence they appeare to bee necessary for Gods glory, our owne salvation, or our brethrens good, then they are to bee done without regard of scandall consequent, if to the contrary to bee omitted. Few scruples there are

are in men about these things, and such as bee, may find some satisfaction from the resolutions of the Cases concerning things indifferent. The second sort of things in which we may abuse our liberty to the scandall of our brethren are things indifferent. Now by things indifferent I understand not according to the vulgar acceptance of actions indifferent, such actions as are neither much praise worthy, nor much to be reprov'd; because there is no special matter of goodnesse or hurt in them; as for a man to eat when he is hungry, to drinke when he is thirsty, to keepe due houres

H

for

for meales, or on the contrary to omit these: which though they may bee in common acception called indifferent, yet according to exact speaking they are not indifferent, but either right or sinfull as they are clothed with circumstances. But by things indifferent I mean such actions as in their nature, *in se, of themselves*, are neither right nor sinfull, neither commanded nor forbidden, as to eat or not to eat such meats, to eat sweet meats or sowre, to goe or not to goe on foot, to goe on foot or to ride, to weare such cloathes or not to wear them, to wear linnen or woollen, to ex-
presse

presse our mind by word
 of mouth or writing, to
 write on paper or parch-
 ment, to speake in Latin
 or English. In which, and
 a thousand such like, a
 christian hath both the li-
 berty which is called *Li-*
bertas contradictionis, li-
berty in contradictories, to
 doe or not to doe, as to eat
 egges, or not to eat them,
 to weare a cloake, or not
 to weare one; and also the
 liberty which is called *li-*
bertas contrarietatis, liber-
ty in contraries, as in eat-
 ing sweet or bitter food,
 in wearing white or black
 In which there is a greater
 liberty than there is about
 duties. For though wee
 are not bound to doe all

duties at all times, yet wee may not at any time doe the contrary: as, though wee are not at all times bound to reprove, yet at no time to flatter. But in things indifferent, there is *Libertas ad utrumlibet*, liberty in either of which we like, to doe this or not to doe it, to doe this, or the contrary to it. That there are actions of men that are *in se, of themselves abstracted from particularizing circumstances* in their nature indifferent as hath bin said, I take it as a certaine truth, grounded on the speech of the Apostle, 1. Cor. 8. 8. *Neither if wee eat are wee the better, neither if we eat not are we the worse;*

wyse; like unto which are those *Rom.* 14. 5. 6. 14. 20. and on plaine reason. For the contrary assertion must needs suppose that Gods lawes doe command or forbid every action in speciall, which is not so, as may appeare by induction, in the particulars before mentioned, and thousands of the like; I have read of some that have gone about to maintaine, that there is nothing indifferent: but this opinion either hath beene retracted by the author, or conceived so absurd that it hath had either none or very few followers. In the manner that I have declared I take it as certain,

That there are indifferent things. It is granted that all humane actions *in individuo*, in the particular or singular, that flowe from deliberate reason are either morally good, or evill, as agreeing to, or disagreeing from Gods law. I said *signantèr* to be marked, that flow from *deliberate reason*, to exclude such particular actions of men as being naturall actions from naturall instinct, or force of imagination, are not of morall consideration; such as are the handling of the beard, rubbing the nose, shaking the legge when a man thinks not of them, talking or walking in sleepe. These

These as not coming from reason, nor having any end are accounted not as *rational actions*, but as *animal* only, though they be done by men, and therefore neither good nor bad. But for all singular actions which are not of morall consideration, that come under a law, being clothed with circumstances specifying and singularizing them, as they come from reason, as Aquin. 2^a. 2^a. q. 18. art. 9. or as Paraus in Rom. 14. dub. 10. *ratione principij*, *hoc est ratione electionis & intentionis quâ sunt*, in regard of their principle, that is the election and intention by which they are done, are

either good or bad, agreeing or disagreeing from Gods law. Thus every act of eating, or wearing apparrell, or going a journey with this or that intent, in this or that manner, is either good or bad, right or sinfull. But then it is as certaine that many actions of men *in the generall, or in specie, in the kind of them* considered without restraint of particularizing circumstances afore they are *in actu exercito*, that is, *actually done* are indifferent, as I have declared. And it is further to bee observed, that in these indifferent or middle things, as they are called, the christian Church hath
greater

greater liberty then the
Iewish Synagogue. For
many things were not in-
different to them, which
are indifferent to us. It
was not indifferent to
them to eat swines flesh
or not, to weare a garment
of linssey-woolsey or not,
with many more. But it is
to us indifferent to cate
swines flesh or not, to
wear a garment of linssey-
woolsey or not. The ordi-
nances whereby the Iews
were restrained in their li-
berty, were a yoke which
they were not able to beare.
Acts. 15. 10. But it is re-
moved from our necks by
Christs death, *who hath*
abolished the law of Com-
mandments contained in
H 5 *ordi-*

ordinances Ephes. 2. 15. And in this liberty wee are commanded to stand fast that wee bee not intangled again with the yoke of bondage. Gal. 5. 1. A liberty then we have in things indifferent, & to renege and deny, it is to put on our neckes that yoke that Christ hath freed us from.

Nevertheless though God hath not made these indifferent things *intrinsically*, or in their own nature good or evil, yet *extrinsically* they may be made good or evil: and that fundry wayes. 1. By the command or prohibiting of the Magistrate. For though the Magistrates authority cannot make

S. 4.
What
waies our
liberty in
things in-
different
may be re-
strained.

make, (for examples sake) the eating of flesh, or the wearing of a weapon unlawfull to me, as a thing prohibited by God, and thereby *intrinsically* evill: yet if hee forbid them, who is the lawfull governor, and hath power to make lawes, or ordinances, it is sin against God to doe these things: because he condemnes the law of the Magistrate, against the common good, which is the ground of it, and the authority, concerning which God hath commanded. *Rom. 13.1. Let every soule be subject to the higher powers: For there is no power but of God: the powers that be, are ordained of*

of God. Whosoever therefore resisteth the power resisteth the ordinance of God: & they that resist shall receive to themselves damnation. The same is to be conceived of the commands of Ecclesiasticall governors according to their authority, of naturall parents, of tutors, teachers & Masters according to the flesh, to the which God hath commanded us to be subject. Ephes. 6. And elsewhere. Whence it was that the *Rehabites* would drinke no wine because of *Iasadab* the sonne of *Rehab* his command not to drinke wine. Ierem. 35. 6. For though by such mandates they cannot take away our originall liberty, yet they can

can reſtraine the uſe : the liberty we have in things indifferent being the proper matter for the Magiſtrate or Governour to ſhew his authority of making lawes in. 2. By a vow whereby a man bindes himſelfe to doe or not to doe, to uſe or not to uſe his liberty in ſuch or ſuch an indifferent thing. For by vowes and promiſſory oathes, a man may make that neceſſary or ſinfull to himſelfe, which neither is *intrinſecally* good nor evil, neceſſary nor ſinfull nor would be to him ſuch, but for the vow he made : becauſe God hath enjoyned Deuter. 23. 21. *When thou ſhalt vow a vow unto the Lord*

Lord thy God: thou shalt not slack to pay it, for the Lord thy God wil surely require it of thee, & it would be sinne in thee. But if thou shalt forbear to vow, it shall be no sinne in thee. And Psal. 15. 4. it is made a requisite condition of him that shall dwell in Gods Tabernacle, that though hee sweare to his owne hurt, he change not. 3. Likewise a man may by his owne opiniõ make that extrinsically evill which is not so intrinsically. For though a mans opinion cannot make that to bee duty which is not so: yet it may make that to be sin which otherwise would not bee so, according to the Apostles

files resolution. Rom. 14.
14. To him that esteemeth
anything to be uncleane, to
him it is uncleane. ver. 23.
And hee that doubteth is
damned if he eat: because
he eateth not of faith: For
whatsoever is not of faith
is sinne. 4. The good or e-
vill of our neighbour
binds us to use or not to
use our liberty, as it may
further their good, or
be a scandall to them. For
though wee are called to li-
berty, yet wee may not use
our liberty as an occasion to
the flesh, but by love serve
one another. Gal. 5. 13.
Now it is to be observed
that which is *intrinsecally*
good by vertue of Gods
command, is *intrinsecally*
good

good to all, to whom that command is given (who are the whole world) and that which is *intrinsically* evil, is evil to all to whom Gods Commandement forbids it, (who are the whole world) and therefore it is sin to any to doe that which hee forbids, as to lye, blasphemam &c. But that which is *extrinsically* good, is not good to all, but only to those to whom the obligation reacheth, and for the time it lasteth; nor that which is *extrinsically* evill as being contrary to the governors commandement or to the restrained parties vow, or the verdict of his owne conscience, or being scandalous

scandalous and hurtfull
to his neighbour, is *extrinsecally* evill to all, but
only thole who are under
that government, that
vow, that opinion, to
whom it happens that
their use of their liberty
may become the harme of
their neighbour. That
which is evil for a subject
of the King of England to
doe, may not bee evill to
the subject of the King of
Spaine, who hath made
no such law as the King
of England: And that vow
that binds him that made
it, bindes not another
which hath made no such
vow; and that opinion
which one man hath, and
that harme of our brother
which

which restraines one man from the use of his liberty, restraines not another, whose action would cause no such harme: in whose mind is no such opinion.

§ 6.

The summary of the Apostles resolutions about scandal in the use of things in different delivered. Rom. 14.

Having premised these things I am next to enquire into the Apostles resolutions delivered, *Rom. 14. 1. Cor. 8. 9. 10. chapters* concerning the forbearing of the use of our liberty in case of scandal, which was then in agitation, and determined by the Apostle in those chapters. Which that wee may the better understand, we are to take notice, that, as appears by *S. Lukes* history of the *Acts* of the Apostles, and likewise by
other

other histories of *Iosephus*, *Suetonius*, *Tacitus*, and others, the nation of the *Iewes* was, in those dayes wherein *S. Paul* wrote his Epistle to the *Romans*, dispersed over many countries of the world, in *Asia*, *Aegypt*, *Greece*, *Italy*: and particularly that many of that nation dwelt in *Rome*. In which city at that time, the great city, which had dominion over a great part of the earth, the *Iewes* retained the religion and rites of their nation prescribed by *Moses*, and were for their *Sabbaths*, *Circumcision*, abstaining from swines flesh, and such like rites derided by the

the Satyrists of those times famous at Rome, Horace, Iuvenall, Persius and the rest. Now of these Iewes at Rome it pleased God to convert some to the Christian faith, as well as some of the Gentiles. Wee are likewise to remember that while the Ceremoniall law of Moses was in force, the Iewes conceived themselves as strictly bounde to the observances of meates and dayes, and other ordinances of Moses, as of the decalogue, unlesse in such cases as wherein the observing of them was against a morall duty. For then that of the Prophet took place, *I will have*
mercy

mercy and not sacrifice, as
our Saviour determines
Mat. 12. 7. Whereupon
the godly Jewes made
conscience of obedience
to the ceremoniall lawes,
as to other morall pre-
cepts. When in a vision
all manner of foure foo-
ted beasts of the earth, &
wild beasts, and creeping
things and fowles of the
aire were presented to Pe-
ter to kill and eate, he re-
plied, *not so Lord, for I*
have never eatē any thing
that is common or unclean
Acts. 10. 14. Hence they
thought themselves bound
rather to suffer any tor-
ment, than to eat so much
as a bit of swines flesh,
as appears in the example
of

of *Eleazar*, and the mother and her seaven sons, in the historie of the *Maccabees*. 2. *Maccab. ch. 6. & 7.* wherefore when the Gospell began to bee preached, and the ceremonies of *Moses* his law to bee disclaimed, and neglected, much contention arose betweene the Christians that were of the Circumcision, and those of the *Gentiles*, concerning the necessity of observing *Moses* law: in so much that it was thought necessary to call a counsell of the Apostles and Elders at *Hierusalem* to decide this difference. *Acts. 15.* So that although by Christs death the necessity

cessity of observing them was taken away : and the Gospel being promulgated, their observation became dangerous, as we read *Gal. 5.* yet such esteem had the ceremonies of the law gotten, partly by their original institution, and partly *tractu temporis*, by a long tract of time in which they had stood in force, that many Christians not sufficiently instructed in their liberty feared to neglect or break them after their initiation into Christianity : as on the other side those that were well instructed in their liberty did neglect them securely, they made no scruple of eating meates, of neglecting

neglecting new moones,
and the like Festivalls.
And thus was it among
the *Romans* when *S. Paul*
wrot this Epistle to them.
There were some that
would not eat meats pro-
hibited by *Moses* law, but
rather eat hearbes; nor
would they omit the ob-
servation of dayes, as not
knowing their liberty
therein, so that if it hap-
pened they did eat such
meats, or neglect such
dayes it was with doubt-
ing and regrete of consci-
ence. These the Apostle
calloeth *weake breshren*,
weake in the faith. Others
there were among the *Ro-
mans*, who made no que-
stion of eating any sort of
meats,

meats, nor regarded dayes
as knowing they had law:
full liberty therein. And
these are called *strong in*
the faith by the Apostle:
Now if this diversity had
been onely in practise, or
opinion, it had been some-
what tollerable. But the
difference in opinion, and
deformity in practise bred
among them (as usually it
doth) discord and divisi-
on. For whereas Christi-
an charity and holy wis-
dome should have pre-
vented all quarrell be-
tween them, all harming
each other, contrariwise
it so fell out that the strong
despised the weak as more
scrupulous then needed,
and the weak with an ag-

I

grieved

grieved mind judged the strong as licentious, and unholy; and whereas sometimes the weak by the example of the strong might be induced to doe that which, though lawfull, they doubted whether it were so or not, their consciences were thereby wounded. To ease the Christians of this grievance the Apostle as an equall arbitrator thus decides the controversy. In this case, *the strong should take to them the weak in faith, shewing kindnesse & love to them, but not imprudently intangle them with disputes which bred more doubts in them, while they sought to cure their*

their error about meats
and dayes : that *they*
should not despise or sleight
them for their weaknesse,
but shew them all respect
as believers : that they
should enjoy their know-
ledge to themselves, but
not *use their liberty to the*
grievance of their brethren:
that they should not so
looke to their own much
content in the use of their
priviledge as to damnifie
their brethren, and to
wound *their conscience.*
On the other side the A-
postle admonisheth the
weake, that they neither
censure nor judge *their*
brethren, in the use of their
liberty, nor yet venture
upon the use of their law-

full liberty, with doubting consciences, but be sure that they bee well resolved in their judgements afore they enter on the practise.

§ 7.
And 1. Cor.
8. 9. 10.
chapters.

Concerning the other Scripture in which the Apostle sets downe his resolutions in point of scandals the case was thus, *Corinth* was an eminent beautifull citty called by *Tully* *lumen Græciæ*, the eye of Greece, but a Pagan citty. In which the people were wont to worship Idols of *Jupiter*, *Mars*, *Minerva* &c. to these they built Temples, and offered sacrifices of oxen and other beasts, as wee read they would have done at

Lystra.

Lystra. Acts. 14. 13. Of these oxen and other sacrifices some part of the flesh the Priests of the Idols had for their share: some part was eaten by the people that offered, at the Feasts called *Deisiterma* in the Idols Temple, some part was perhaps sold in the shambles, and bought by any that would, and eaten in private houses. Concerning Idolothytes or things sacrificed to Idols: it was the sin of the *Israelites* in *Shittim*, *Numb. 25. 2.* *Psal. 106. 28.* That they did eat the sacrifices of the dead. And *Revel. 2. 14.* in the Epistle to the Church of *Pergamus* the angell of

that Church is accused
 that there were some that
 held the doctrine of Balaam
 to eat things sacrificed to
 Idols, and in the Apostles
 decree it was given in
 charge to christians. Acts.
 15. 29. *ἵνα ἀπέστηται ἀπὸ τῶν
 θυσιασμάτων*. To abstaine from
 things sacrificed to Idols,
 called v: 20. *ἀπογορευθέντα τῷ
 κύριῳ* the pollutions of I-
 dols. Now it pleased God
 to gather to himselfe in
 Corinth much people by
 the ministry of S. Paul,
 Acts. 18. 10. although in
 that, as in other cities
 where christians were a
 part remained infidels.
 The converted christians
 were for the most part of
 the meaner sort of peo-
 ple,

ple, as the Apostle tells them, 1. Cor. 1. 26. yee see your calling brethren, how that not many wise men as-ten the flesh, not many mighty, not many noble are called. In this calling it happened that sometime the wife was converted to the christian faith, the husband remaining in unbelieve, sometime the husband converted, the wife unconverted, sometime the servant converted, and not the Master, the child and not the Father, this man a christian, his next neighbour a Pagan, as appears by the Apostles suppositions. 1. Cor. 7. 13. &c. Inasmuch that christians were mingled with

Pagans, as in some countries, *Turks* and *Christians*, *Jewes* & *Christians*, or as in *England* *Protestants* & *Papists*, excepting that the *Pagans* were the greater number, & more potent party. This vicinity, and these relations caused a necessity of civill converse betweene them. For otherwise the *Christians* must needs goe out of the world. *1. Cor. 5. 10.* These things likewise occasioned the *Pagans* sometimes to invite the *Christians* to goe with them to their Feasts at the Idols Temple: sometimes to their owne tables. The meat that was dressed at their Feasts and other meales

meates sometimes hap-
pened to be such meat as
had beene offered before
in sacrifice to the Idoll,
either bought in the sham-
bles, or sent by a neigh-
bour as a gift. The christi-
ans were of divers sortes;
some that had knowledge
1. Cor. 8. 10. some that
had not the same measure
of knowledge, but were
weak, had weak consciences
9. 7. 9. The case standing
thus, the doubt was how
the christians in the city
of Corinth were to carry
themselves upon these oc-
casions. The resolution of
the Apostle is this. That
they might by no means
eat Idollthytes or things
sacrificed to Idols, &c. 10.

and in the Idols temple.
For that is to partake of the
table of Devils. 1. Cor. 10.
21. an Idoll service, and
likewise a scandall to a
weake brother to embolden
him to eat those things
which are offered to Idols.
1. Cor. 8. 10. And so this
scandalizing is by evill
example; in a thing mani-
festly evill. But if christi-
ans were invited to a pri-
vate house by an unbelee-
ver, they might goe, and
eat the meat that had been
offered to Idols, either
wittingly, or unwittingly,
or if the meat offered to
the Idoll were to bee sold
in the shambles they
might buy it, dresse it, eat
it asking no question for
conscience

conscience sake. For the
earth being the Lords, and
the fulcrum thereof, the
flesh by the offering to
the Idoll could not bee so
alienated from him, but
that Gods people might
eat it as Gods creature
given them for foode.
Nevertheless if any
were present, that be-
ing weake in knowledge
should think it unlawfull
to eat such meat, and by
saying, *This is offered in sa-
crifice to Idols*, should inti-
mate to thee his opinion
of unlawfullnesse to eat it,
and his griefe to see thee
partake of it, in this case
the christian were to for-
beare eating to avoyde
offence, which might bee
taken

taken by his brother, being grieved, or else by his example in eating that meat which hee knew to be offered to an Idol, emboldened to thinke that in some sort he might communicate with an Idolater in Idol-service, that there is no unreconcilable difference betweene Paganisme and Christianity. Which might easily hap-
pen to a weak christian not fully instructed in the truth of his christian liberty, how farre it extendeth, and where it endeth.

In this brieft manner I have as rightly and clearly as I could, gathered the matters of those chapters: from whence wee may draw

§. 8.
Que. 1.
*Who are to
avoyde
scandalizing by
abuse of li-
berty in
things in-
different.*

draw sundry things usefull for the resolving of questions incident to this point, to which I now hasten; where first it may be asked, who are bound to avoide scandalizing of others by their use of their liberty in things lawfull? *Ans^r*. Whereto the answer is: All christians as christians: for this is a fruit of christian charity which all are bound to have. *They that are called to liberty are not to use their liberty for an occasion to the flesh; but by love to serve one another. Gal. 5. 13.* The same God that hath by his letters parents given his people so ample a priviledge, as leave to use

S. 9.
Que. 2.
scanda-
lizing of
whom by
such abuse
is to be a-
voyded.

use all indifferent things,
hath thought good never-
thelesse to limit it by the
law of charity.

A second question may
be, whether a christian be
bound to avoyde scanda-
lizing of evill, or unbelie-
ving persons by the use of
this liberty? *Ans.* where-
to I answer; That although
the Apostle in the places
Rom. 14. and *1. Cor. 8.*
which I called the seat of
this argument, speak only
of not scandalizing our
weake brother by the
use of our liberty, that
being sufficient for the
present occasion: yet in
the conclusion of his dis-
pute. *1. Cor. 10. 32.* Hee
chargeth christians to give

none

cause offence neither to the
Jewes, nor to the Gentiles;
nor to the Church of God;
but as he himselfe did, who
pleased all men in all
things, not seeking his owne
profit, but the profit of ma-
ny that they might bee sa-
ved. Which rule of S.
Paul is conformable to
the practise of our Lord
Christ who payd tribute
money to the Collectors
who were neither them-
selves, nor their masters
any of Christs Disciples,
but evill persons, and that
for this end least he should
offend them. Mat. 17. 27.
And if the scripture re-
quire (as it doth 1. Pet. 3.
1. and that of women)
good conversation that
those

those who obey not the word
 may without the word bee
 wonne by good conversati-
 on, undoubtedly for the
 same reason it requires
 we should not scandalize
 them by abuse of our li-
 berty, least they bee far-
 ther off, from being wonn.
 There is a kind of charity
 or love due to them, and
 consequently some care
 of not offending them.
 There's not due the same
 tenderneffe of offending
 an unbeliever or evill per-
 son as of a christian bro-
 ther; but as there is due to
 a christian brother a more
 affectionate love, so like-
 wise a more tender regard
 of not scandalizing him.
 Servants are to bee care-
 full

full of not hurting their
Masters cattle, but most
carefull of their children:
so ought christians to bee
carefull of not offending
evill men, who are Gods
creatures; but most care-
full not to offend the god-
ly, who are his children.
Yet that the resolution of
this question may be more
full, I conceive, that unbe-
lievers or evill persons
are differently considera-
ble in this matter of not
scandalizing them, accor-
ding to the diversity of
their estrangednesse from
the true faith, or obedi-
ence. For, 1. there are
some who though they
yet professe not the truth,
nor shew themselves to
be

be regenerate, have yet some beginnings of affection to the truth we professe, and the obedience we practise: that are less vicious, more inclinable to hearken to the truth then some others that begin to perceive some part of the truth. As our Saviour said of the Scribe that answered him discreetly, telling him, *that to love the Lord with all the heart, and with all the understanding, and with all the soule, and with all the strength, and to love our neighbour as our selves is more then all whole burnt offerings and sacrifices* (whereby hee showed that he had not the dreggs of Pharisaisme in him, which

which was to conceive themselves righteous by observing the outward ceremonies, and duties of the law) *that hee was not farre from the kingdome of God: Mark. 12. 34.* Now of such we are to bee tender that we scandalize not them by intempestive use of our liberty. If a *Nicodemus* among the *Pharisees* be but a listner to his doctrine, our Saviour thinks good not to reject him, but to draw him on further: if a Papist yet remaining in the *Roman Church* begin to mislike the Idolatry of that church, their magnifying their owne merits &c. and yet out of a reverend esteem though erroneous

erroneous of the Church
 of Rome orders mislikes
 the eating of flesh on a
 friday, Charity should
 make me rather forbear
 in such a ones presence to
 eat flesh at such a time
 then to give occasion to
 such a one to count our
 religion licentious, and
 thereby estrange him the
 further from the truth.
 For sith a principall end of
 not offending our brother
 by the abuse of our liber-
 ty, is that wee may seeke
 his profit, that he may bee
 saved, if in true judgement,
 or our opinion, the not
 scandalizing him would
 tend to that end, we ought
 to forbear our liberty,
 that wee may not offend
 him.

him. It being a sure rule,
Finis dat mediis ordinem,
mensuram, & amabilita-
tem. The end gives order,
measure, and desirableness
to the meanes thereto tend-
ing. 2. Some unbelieving,
evill, or unregenerate per-
sons are further off from
the kingdome of God be-
ing plaine, and professed
adversaries to the way of
truth, and righteousness,
but yet not out of wilfull
malice, but blinde zeale.
As the Jewes of whom
the Apostle speaks, *that*
they had a Zeale of God,
though not according to
knowledge. Rom. 10. 2.
Now the scandalizing of
such men is not so much
to bee regarded as of the
former:

former : because there is lesse likelyhood that our forbearing our liberty should alter their judgments, or practise, yet for as much as according to the nature of vehement persons out of ignorance though they bee impetuously carried in that they doe, yet if they discover their error they are as soone turned: therefore it is probable that some yielding to them may win upon their affections, and make way for such insinuation as may give opportunity to discover to them the truth, we ought so far to abstain from our liberty as not to confirm them in hard conceits of

the

the truth, and so farre to
please them in the use of
our lawfull liberty, as
may serve to make way
for the recovering of
them out of errour. As
for example sake: If wee
should meet with a zea-
lous Papist that never
understood the truth of
our profession: but is an
adversary to it upon mis-
information of his Priest,
his parents, acquaintance,
as that our religion is
meere novellisme, carnall,
licentious &c. We ought
so farre to abstaine from
our lawfull liberty, or to
please him in a thing law-
full which he affects, as in
our apprehension we con-
ceive may make way to
our

our reducing him into the right way. And this I find agreeable to the Apostles resolution. 1. Cor. 9. 19. 20. 21. 22. Though I be free from all men, yet have I made my selfe servant unto all, that I might gaine the more. And unto the Jewes I became as a Jew, that I might gain the Jewes: to them that are under the the law as under the law, that I might gaine them that are under the law. To them that are without law, as without law (being not without law to God, but under the law to Christ) that I might gaine them that are without law: To the weak became I as weak, that I might gain the weak.

I am
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I am made all things to all men, that I might by all means save some. Lively exemplifications of which professions were his practise of taking a vow on him related *Act. 21.* of his forbearing his power, *1. Cor. 9. 18. 1. Thess. 2. 6. 9.* wherein he did not shew hypocritical policy, like those that *Proteus*-like can transform themselves into any shape for evill purposes: but *serpentine wisdom* joyned with *dove-like innocency*, commended by our Saviour *Mat. 10. 16.* the end being not his own advantage but the salvation of others. 3. Some are adversaries to the truth out of malice, being set-

led therein, by love of unrighteousnesse, and hatred of righteousness. The converting of these being in a sort desperate, the scandalizing of them by the use of our liberty is not to bee regarded. Our Saviours example *Mat. 15. 14.* is a sufficient rule to direct us in this case. When the *Pharisees* were offended because of his doctrine, that that which *goeth into the mouth defiles not a man*, our Saviour bids *let them alone*; sith they are wilfull, and incurable, *Let them fall into the ditch*. Tis true wee are bound by Gods law not willingly to provoke any to anger, much lesse

less to provoke any greater sinne in him; but rather to avoyde such things as may cause these evils. But when we meet with such enemies as being wholly possessed by Satan, are settled in their enmity against us, and the truth we professe: wee then are to be carelesse of offending them by enjoying our conveniency, as knowing that our restraint may be uncomfortable to us and unprofitable to them.

A third question may be: whether strong ones may bee scandalized by the use of Christian liberty? *Aquin. 2^a, 2^a, q. 43. art. 5.* propoundes this question, *whether passive*

S. 10.
Que. 3.
Whether strong ones are obnoxious to such scandal.

scandall may befall the perfect, and hee denies it, alleging a saying of S. Hierome, *maiores scandala non patiuntur*: Those that are stronger suffer not scandals. But I conceive ther's need of a fuller answer. That the strongest may bee tempted by scandall is no question. Our Saviour was tempted by a scandalous advice of Peter to forsake the worke which he had received from his Father, and for which he came into the world. That men of great strength for knowledge, and godlines, may bee overcome by scandall, the falls of David, Solomon, and others shew. The best strength of

a Christian is but weak-
nesse without a continued
supply of strength from
above. But concerning a
scandall from the use of
Christian liberty it may
either arise from an evill
will, jealousie, prejudice,
whereby the mind pre-
possessed is offended with
that w^{ch} another doth: or
else it may arise from ig-
norance of the lawfulness
of such liberty. Scandall
proceeding from the for-
mer motives may bee in
them that are strong in
knowledge, or in the faith.
Evill will or evill preju-
dice may cause such a one
to misinterpret another
mans action, and to take
offence thereat. But this

offence comes *a malo ingenio*, from an ill mind in him, wanting charity and wisdom, & therefore he is in true estimation the scandalizer of himselfe. As for scandal of the latter sort from ignorance the strong are not liable to it. For if a man be strong he is sufficiently instructed in the truth of our liberty, and therefore mistakes it not, nor excepts against it.

A fourth question may be: who are to be accounted weak brethren whom we may not scandalize by the use of our Christian liberty? I answer: In the Apostles reasonings in the chapters before a-bridged, those are repu-

ted

§ 11.
Que. 4.
*Who are to
be account-
ed weak
ones not to
be thus
scandaliz-
ed?*

ted weake brethren who either because of their late conversion had not time to learn the doctrine of christian liberty, or otherwise for want of right information knew it not. It is the speech of Dr Ames l. 5. de consci. c. 11. §. 14. *pusilli habendi sunt illi qui non sunt sufficienter instituti circa libertatem nostram: They are to be accounted little or weak-ones, who are not sufficiently instructed about our liberty.* And for this hee cites 1. Cor. 8. 7. And indeed in that place the Apostle opposeth the strong to them that have not knowledge. Whence it followes that those that

have been taught the doctrine of Christian liberty, and yet are offended are not the weak ones of whom the Apostle speaks. For if after instruction they still stumble it hath more of wilfulness in it than of weakness, if they may be said to be weak, yet not merely weak, because their ignorance is either from negligence, or aversness of minde, and so is ignorance affected, or weakness *ex prava dispositione*, out of an ill disposition. Dr Ames, *ubi supra*, §. 15. tells us they may be accounted weak to whom the reason of our liberty hath bin rendred. For they may be not capable of conceiving. Which speech
of

of his hath need of further consideration. For the incapacity he speaks of may bee conceived to be either from weaknesse of naturall parts of understanding: And indeed such incapacity may make men weake notwithstanding instruction: but then it is not to bee imagined, but that they which have naturall parts sufficient to conceive the mysteries of faith, have naturall parts sufficient to conceive the doctrine of the lawfulnessse of christian liberty: if they can understand the one, they may understand the other: if they understand neither, they may bee termed more rightly

infidels, then weake in faith; blind, then dimme-sighted: or else such incapacity as he speaks of may arise out of preconceived opinions, alienation of mind, prejudice against the teacher, *et studio partium*, from an addictednes to some peculiar party, or from such other cause. For such mores or beames rather in mens eyes will marre their sight of that which they should perceive, and so make them uncapeable for the time of discerning that which is right. But then it is to bee considered, that this incapacity is vitious and voluntary, at least *ratione causa*: in respect of the cause of it, and there-

therefore such persons are not to be reputed such weak ones as the Apostle speakes of, who were simple hearted, not wilfull, whereas these are rather wilfull then weake, and have more in them of evill will, than of little wit. And this may bee knowne by sundry signes of their perverseneffe. As namely by unwillingnes to be taught in the truth of christian liberty contrary to their opinions: despising all that is said or written to cleare that truth, which is against their minds: declining the hearing or reading of that which is said for it, or hearing and reading
une.

unequally, not weighing or considering the one, but with rashnesse continuing in the former, perverting, misconstruing, misreporting, that which is written or spoken, keeping in the same time after such declaration as might convince, wrangling, and censuring, & quarrelling with those that vary from them, zeale for their own opinion, resolution even to suffering for their way. By which and such like signes mens wilfull weaknesse may bee discerned from simple ignorance.

§ 12.
Qu. 3.
what evill
consequent
on our acti-
on makes
scandaliz-
ing of this
sort.

A fift question may be, what effect upon the use of our liberty, either consequent or likely to be consequent

consequent, is necessary to make the use of our liberty a Scandalizing of our brother? In answer whereto it is needfull that that be remēbred which I declared before *Ch. 2. 9. 4.* in the explication of the definition of Scandall, to wit, that *ruine* or falling which is made the adequate effect of scandall, must be understood both in a primary, and a secondary sense, and that the action causing either sorte of *ruine* may be called scandall; so that if by the use of our liberty, we either draw our brother to speciall sinne, as by eating meats offered to Idolls, to be partakers of
Idoll

Idoll-service, or hinder them in their progresse of grace, or cause them to fall away, or cause discords, schismes, alienation of affections, it is scandall. For any of these effects are sufficient to make our brother stumble, offend or be weake, which are forbidden by the Apostle as the effects of Scandalizing *Rom. 14. 21.* Whereto we are to adde, that it is plaine by the 15. verse, that the grieving of our brother by our eating is a scandalizing, though as I said before, in a secondary acception. In that speech of *Abigail to David, 1. Sam. 25. 31.* that which our

Transla-

Translators read [*griefe of heart*] is if the Heb. *שְׂמָמָה*, scandall or stūbling of heart. But if there be any other effect unpleasing, as simple dislike by dissent in opiniō without griefe I finde not that such effect is sufficient for the denomination of a scandall. For the Apostle doth not speak of that effect in the places where he treats of scandalizing; nor doth it produce any hurt to our brother, unlesse it proceed to some further evill. So that if a Christian should doe that, as suppose weare such fashion of cloaths, which his brother hath an opinion that it is not convenient

ent or lawfull, and therefore dislikes it, yet because the thing is doubtful, wisely keeps himselfe from mourning for it, censuring him, with drawing affection and communion from him, I think such a Christian should not by wearing of that fashion be said to scandalize his brother. But if through weaknesse he be grieved at it, then it is scandalizing of him that is so grieved.

S. 23.
Que. 6.
How long
we are to
forbear our
liberty for
feare of
scandall.

A sixth question may be: how long we are to forbear the use of our liberty for feare of scandall? Answ. *Aqu.* 2^a 2^a qu. 43. art. 7. resolves that the Scandall of weak ones is

is

is to be avoided quousq;
reddita ratione scandalum
cesset. si autem post reddi-
tam rationem huiusmodi
scandalum duret jam vide-
tur ex malitia esse, that is,
untill a reason being ren-
dered the scandall may
cease. But if after a reason
given such a scandall con-
tinue, it then seemes to be
of malice. Peter Martyr
loc. com. class. 2. c. 24. Imo
neq; semper in ipsis mediis
rebus &c. yet we may not
alwaies yeeld unto the weak
in things indifferent, but
only untill they be more
perfectly taught: but when
they have understood, and
yet still stand in doubt,
their infirmity is not to be
borne. Bucan. loc. com. 33.
quæst.

quaest. 14. Rerum medi-
 rum usum ad proximi ad-
 huc ex ignorantia infirmi,
 & in Christi Schola pusil-
 li, capum moderemur, idē
 tantisper diu rudes isti
 possunt erudiri: we ought
 to moderate our use of
 things indifferent to the
 capacity of our neighbour
 as yet weak by ignorance,
 and a little one in the
 Schoole of Christ, and that
 so long untill such ignorant
 persons may be instructed.
 The reason of which re-
 solution is, because after
 instruction in true inter-
 pretation of reason, as I
 said before in answer to
 the fourth question, they
 that are scandalized are
 accounted rather wilfull
 then

then weak, and therefore
not to be regarded.
Whereunto I adde that
unlesse wee pitch here,
there can be no certain
rule given when men are
weak, when froward:
when we must forbear
our liberty, when we may
use it. Yet by instruction,
or giving a reason, I mean
not a meere Magisteriall
avowing of our liberty,
much lesse a jesting at the
weaknesse of him that
doubtes of it, but an hum-
ble, loving, and solid ma-
nifestation of it, to the
understanding of the
weak.

A seaventh question
may be: whether that a
man may be guilty of sin-
full

S. 14.
Que. 7.
What fore-
sight of
scandall
consequent
is necessary
to make a
man culpa-
ble of scan-
dalizing
this way.

full scandall in the use of his liberty, it be not requisite that he should have some foresight, or preconceite of it, or at least such particular advertisement of the scandall consequent, as if he had heeded it he might have prevented the scandall? *Ans.* Whereto I answered, that if a man use his liberty, and such scandall follow as he did neither foresee, nor imagine would follow, nor had any advertisement of it fit to foremind him of it, finis not to be laid to his charge in respect of such unexpected and unthought of scandall. In this case it may be *infortunium non*

pec-

his mishap that
his action should occasi-
on anothers hurt, but not
his sinne, to whom the
scandall was by no de-
fault of his, no defect of
charity, but by meere
nescience in a sort una-
voidable. This answer
may be gathered from
the Apostles resolution,
1. Cor. 10. 27. 28. In
which the Apostle tells
the Corinthians, that if
any of the that believe not
should bid them to a feast,
and they were disposed to
goe, they might eat what-
soever was set before them,
asking no question for con-
science sake. But if any man
should say to them. This is
offered in sacrifice to Idols,
they

they were not to eat, for
his sake that shewed it, and
for conscience sake, yet not
his owne conscience, for he
might use his liberty in
respect of his owne con-
science, who knew the
meat offered to the Idoll,
to bee still neverthelesse
Gods creature, whose the
earth is and the fulnesse
thereof; but the others
conscience, who was rea-
dy to conceive some ho-
nour given to the Idoll
by eating the Idolothyte.
Now from hence it is
plain, that if there had bin
none to give notice of the
exception of the weake,
there would have been
no sin in him that had ea-
ten though offence had
fol-

by abu

follow
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guilty
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ule of
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the sca
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L. 4. 11
setting
ther, 2
plies n
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to be
stron
meats
agree
solve
8. &
sin u
turit
with

followed, which argues
that then a man onely is
guilty of sin in the scan-
dall consequent on the
use of his liberty, when
he hath had fore-notice
thereof. Adde hereto that
the scandalizing of weak
brethren reprehended Ro.
14. is called a despising, or
setting at nought of a bro-
ther, ver. 3. 10. which im-
plies manifest knowledge,
that the weake were apt
to bee grieved by the
strong ones eating of
meats: yea in reason, and
agreeably to the cases re-
solved. Rom. 14. 1. Cor.
8. & 10. ch. it's not a mans
sin unlesse he know the fu-
turation of the scandall
with some morall certain-
ty

ty, so that if it fall out though we conceive it not likely it would, our Consciences need not to be troubled for that accident: because however factes done by ignorance of those precepts which God hath enjoyned are finnes: yet contingent events not foreseene by us, cannot make those facts of ours which are otherwise lawfull, to become sinfull though the event be harmefull. God who hath tied us to know his will which he hath enjoyned us, hath not tied us to know these accidents, which *caliginosa nocte premit*, he reserves in his own breast. As it is
in

in slaying by meere chance mentioned *Deut.* 19.5. the killing of a man is a grievous misfortune, and in that respect to be lamented, but not a sinne, nor in that respect be repented: so in like manner such *casuall scandall* (as I may so call it) is to be bewailed as a mishap, but not to be mourned for as a sinne.

An eight question may be: whether the restraint of using our liberty by reason of scandall be universall? *Ans.* No: scandall upon the use of our liberty, restraines us only *hic & nunc: in this place at this time:* it doeth not take away, but suspend

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¶ *S. 15.*
Que. 8.
Whether
the re-
straint of
our liberty
for feare of
scandall, be
universall.

the use of our liberty. So that though a man may not use his liberty where and when there are persons apt to be scandalized: yet he may where & when there are none, or he knowes of none that are apt to be scandalized. In such cases the reason of the restraint ceasing, the restraint ceaseth. And this is agreeable to the Apostles determination 1. *Cor.* 10. 27. 28. resolving that a man that might not eate meate offered to an Idoll, when it was shewed him by another that it was an Idolothyre, had yet his liberty of his own conscience entire: which were not true if he might eate

eat at no time such meat,
because he might not eat
it at that time. To con-
ceive otherwise inferres
this absurdity, that the
likelihood, or accident
of one scandall utterly
extinguisheth his graci-
ous Charter of Christian
liberty in that thing by
which he was or might
be once a scandalizer.

A ninth question may
be: whether there may
be scandall by omission
of the use of our liberty
in a thing indifferent. *Ans.*
Omission I oppose here
to positive action. As for
instance, eating meats al-
lowed by God is a posi-
tive action, and the use of
our liberty: not eating
that

S. 16.
Que. 9.
Whether
scandall
may be by
omission of
the use of
our liberty.

that which we might is a privation and omission of the use of our liberty. Now that a man may be guilty of sinfull scandal by the omission of a duty I determined before, c. 3. §. 3. To which I adde that sith the lawfull Magistrate hath power about indifferent things to re-
 straine, or require our use of our liberty for the publique good, and we are bound to make conscience of obeying such commands, not for the things sake so commanded, for that is in it selfe indifferent, but by reason of the authority to which God hath made us subject, and the end for which such orders

orders are established,
which all members of a
common-wealth ought
to seeke: therefore the om-
ission of doing such
things commanded is an
omission of a duty (*rebus
in positu*) and the scan-
dall consequent upon it,
a scandall of the first sort,
to wit of sinfull example.
Moreover for a punctu-
all answer to the pre-
sent question, I conceive
that there may be scan-
dall by the forbearing the
use of our liberty, when
that forbearing though
otherwise lawfull, occa-
sions men to conceive
some alienation of affecti-
on, some evill intentions,
some superstition, or the

like evill in them who doe
 forbear it, our Saviour
Matth. 17. 27. would have
 tribute money paid for
 himselfe, & Peter, though
 he were free, and that
 because the not-paying
 would offend them. So
 Peters not-eating with
 the Gentiles was a scan-
 dall to Barnabas *Gal. 2. 13.*
 Frequent experience
 confirms it that the for-
 bearing of some actions
 which are in their kind in-
 different, at some times
 doth grieve weak bre-
 thren, and offend others;
 when they are apt to con-
 ceive such forbearance to
 arise out of a malevolent
 minde, superstitious opi-
 nion, humour of singula-
 rity,

ry, contempt of others,
or the like cause.

A tenth question may
be whether a communi-
ty, a nation, the publique
Magistrate may be scan-
dalized? *Ans.* The use of
excommunicatiō presup-
poseth that scandall may
be of the whole Church
by sinfull actions of one
member. Yea further it
is determined art. 34. of
the Church of England.
*Whosoever through his
private judgement wil-
lingly and purposely doth
openly breake the tradi-
tions, and ceremonies of
the Church, which bee
not repugnant to the word
of God, and be appro-
ved, and ordained by com-*

§. 17.
Que. 10.
*Whether
a communi-
ty or a ma-
gistrate
may be
scandaliz-
ed.*

mon authority ought to be rebuked openly (that other may feare to doe the like) as he that offendeth against the common order of the Church, and woundeth the consciences of the weak brethren. Moreover experience shewes that whole nations or societies are sometimes offended with those who observe not their customes, or orders, which are in their use indifferent, and not confirmed by any publique ordinance, but by use only received: and that such varying from them occasions anger, enmity, and such like evils.

An eleventh question may be: Whether sith the Magistrates

§ 18.
Que. 11.
What we
are to doe
where
there is
danger of
scandall
one way
and of diso-
bedience to
the Magi-
strate ano-
ther way.

Magistrates authority is one way of restraining or requiring the use of our liberty, and the danger of scandall another, upon supposition, that the lawfull Magistrate cōmands the doing or omitting of that which is indifferent, & on the other side there is danger of scandalizing, the question is which of these respects I am to be ruled by? *Ans.* There is no doubt, but that a good and wise Magistrate will remit in many cases the rigour of discipline to avoid scandall, as I said before §. 4. As the love-feasts, kisse of peace, vigils at the tombes of Martyrs, and other orders of the

Church were in proceſſe
of time evacuated, when
they occaſioned ſcandall.
But if the Magiſtrate doe
not ſuſpend his cōmands,
then it is a hard caſe. For
either on the one ſide
there is danger of nullify-
ing the power of the Ma-
giſtrate, or on the other
ſide of wounding or de-
ſtroying our brother.
Poſſibly it may ſo fall
out that a mans cōſcience
may without much diffi-
culty winde it ſelfe out
of this ſtreight, by find-
ing ſome circumſtances
prepoſderating either one
way or other. As for in-
ſtance, if the Magiſtrats
command bee about a
matter of great conſe-
quence

quence, for the safety of the Common-wealth, to avoid a present evill: or if it be in a smaller matter urged peremptorily, & vehemently, on the other side the effect of the scandal be not likely to bee plain Apostacy, or the like great sinne, but some grievance of mind, or discontent of the party scandalized, it is without doubt that then the Magistrates command is to be performed. On the contrary, if the Magistrates command be in a smaller matter, not bringing any great evil, nor likely to infringe the power of authority though the command be not followed

lowed, if it be not peremptorily, and strictly, but remissely urged: on the other side, the effect of scandall of the greatest sort of evils, very probable, and in a manner present, giving no time to finde a way to redresse it, then in this case the danger of scandall may prevaile for that time. But if we make the scales even: and propound the case thus: what if the danger of scandall be great, and manifest, on the one side, and the Magistrate peremptory in his command, and the thing commanded of great moment on the other side, the doubt is, whether of these

two

two is to bee regarded? I determine that the Magistrates command should in this case sway our consciences: and that for these reasons following.

1. Because by the Magistrates command the thing required is made a necessary duty though in it selfe indifferent. For the command that ties every *soule to bee subject to the higher powers, Rom. 13. 1.* requires obedience to them, which is the chiefest part of subjection. And this obligation of obedience is antecedent to the consideration of the scandall. For the sanction of the law precedes the accident of scandall. Now
in

in things that are our duties wee must not omit them, or neglect them for feare of scandals. Therefore the Magistrates command in the case propounded is not to be neglected for feare of scandall. Against this argument Dr Ames. lib. 5. de consci. c. 11. §. 16. seems to except in these words: *Nulla auctoritas humana &c.* No authority of man can either take away the nature of scandall from that which otherwise should bee scandall, or the nature of sinne from scandall given. For no man can command our charity and consciences. *Vel periculum scandali dari prastare*, which I render thus,

that, or countervailing, or be-
ferred before the danger
of scandall given. Where-
to I reply that it is not
true that the lawfull au-
thority of the Magistrate
may not in things indiffe-
rent make the doing of that
action not to bee a scan-
dall given, which other-
wise might bee. For if it
may make the thing com-
manded a duty by vertue
of the command, the scan-
dall consequent will bee
passive, or taken; not a-
ctive, or given. As we de-
termine of preaching, and
many other duties that
they are to bee done
though scandall follow:
so we are to say of obedi-
ence to the Magistrate in
that

that wherein God hath made us subject to him we are to obey him, though scandal follow. If it bee said that preaching is a duty immediately enjoined by God, the doing of that which the Magistrate commands only mediately: I answer. Though it bee true that for this reason the thing which the Magistrate commands is not so strictly our duty, as that which God commands: the Magistrates commands belonging only to his owne subjects, Gods commands to all: the Magistrates constitutions binding us only in reference to a superiour authority, and

superiour end, the publique good, and therefore when they are contrary to the law of God, or nature, when there is some pressing necessity that cannot bee avoyded by reason of which wee cannot doe the thing commanded, if the necessity bee true, and not fained, and the not-doing of the Magistrates command be without contempt of authority, or ill example to others, or if the thing commanded should be in truth plainly contrary to the publique good, as it may happen sometimes some commands may, if strictly urged, *etiam si sit* according to the letter, But Gods

Gods commands binde absolutely, without limitation. I say though for these reasons the thing which the Magistrate commands be not our duty so strictly as that which God immediately commands: yet when it is a duty (as it is when it opposeth not Gods law, the law of nature, or the publique safety) there is a necessity of obeying the command of the Magistrate, as of obeying Gods immediate precepts: nor may the one bee omitted to avoyde scandal any more then the other. As for that which is said *that the Magistrate cannot restraine our charity.* 'Tis

true:

me: for charity is an inward affection of the soule, which none but God can command, as none but hee can teach, and punish, yet the Magistrate may restrain the shewing of our charity somewayes, as in forbidding to relieve malefactors, rebels, vagrants &c. so that hee should first that should preferre such a worke of charity, before a worke of obedience to the governour, which is a worke of piety to a publique person, and the Father of the countrey: whereas the other is to a private person of common respect. But the Magistrate cannot command

our consciences. Answ.
That the commands of
men doe in no sort bind the
conscience, cannot bee said
without contradicting of
S. Paul. Rom. 13. 5. We must
needes bee subject not onely
for wrath, but also for con-
science sake. They that say
least for governours, say
they may by their lawes
binde the conscience me-
diately, and by vertue of
Gods precept, although
not immediately and of
themselves. Now this is
enough to prove that it is
the duty of Christians to
doe the lawful commands
of the Magistrate. As for
that which is said, that the
danger of scandall is before
the disobedience to the com-
mands

mands of men. I suppose
not: for the evill by diso-
beying of the Magistrate
is as certaine, if not more
certaine then the evill of
scandall, the evill of scan-
dall more remediable
then the evill that fol-
lowes on the disobeying
the Magistrates command:
for the one is likely onely
some transeunt harme in
the mind or conscience of
the scandalized person,
the other a constant per-
manent harme in the com-
mon wealth, such as many
times overthrowes go-
vernment, and in fine dis-
solvethe a commonwealth:
the one usually extends to
few, the other to the
whole community. And

it

it is taken for a plain truth.
*Præstat ut pereat unus
 quam unitas.* Or as Cate-
 phas once said, *It is expe-*
dient that one should dye
for the people, and that the
whole nation perish not. Jo.
 11. 52. Adde hereto that
 there is a scandalizing of
 the publique Magistrate
 and others by disobedi-
 ence, as §. 17. was deter-
 mined, which is as regar-
 dable as well as the scan-
 dalizing of private per-
 sons, unlesse too much
 partiall respect sway men,
 that they will not judge
 righteous judgement. 2. I
 argue thus, If it be not de-
 termined that the obeying
 of the Magistrates com-
 mand were to bee prefer-
 red

ed before the declining
of scandall, that may hap-
pen by such obedience,
then it will follow that
both the Magistrate is
bound to revoke or sus-
pend his lawes, when
there is likely-hood of
scandall to follow. For he
is not to urge men to doe
that which is evill; Now
this would make all go-
vernours that make con-
science of their com-
mands almost perpetually
uncertaine, whether they
may command any thing
or no: or make their con-
stitutions invalid, sith they
can seldome make any
orders, but that scandalls
will arise, as experience in
all ages hath proved. And
subjects

subjects also shall have power to neglect such constitutions, and so to make them as no lawes in the same case. The consequent of which being granted, I suppose can bee no lesse then *Anarchy*, and confusion. The mischief of which is greater then I can expresse, and such as the avoyding of scandalizing of some soules cannot countervaile: wherefore as it is said in the case of exacting an oath of a persō, that (it's likely) will forswear himselfe. *Fiat justitia & ruat cælum. Let justice proceed, though the heaven fall*; so say I, let government stand though subjects bee scandalized.

scandal

3. Lastly

3. Lastly, If a man in doing any lawfull thing make it knowne that hee must doe it by reason of the command of authority, or it bee otherwise manifest that that is indeed the reason of his doing, surely he that is offended is rather unrighteous, and evill minded, then weake, that will think that lawes must bee broken to please him : and therefore the scandalizing of such not regardable.

A twelfth question may be : If it fall out that in the doing or omitting of a thing indifferent some will bee scandalized if it be done, others if omitted, some offended if it be
M done

S. 19.
Que. 12.
What we are to doe in case of scandal, either by using or not using our liberty?

done this way, some offended if not done this way, so that there is apparrent danger of scandall either way, what is to be done in such a case? *Ans. D. Ames. L. 5. de conscientia, c. 11. §. 18.* denies the case and sayes, *nulla datur talis perplexitas, ut necessarium sit pio homini sive hoc vel illud faciat, sive non faciat scandalum alicui dare:* There can bee no such perplexity, that it should bee necessary for a godly man, whether he doe this or that or not doe it to scandalize some one. Which assertion of his is both against experience, and reason. Against experience: For the contrary fell out in S. Pe-

ers case, Gal. 2. 12. in which it is plaine in the carriage of that matter, that if he did eat with the Gentiles he was in danger of scandalizing the Jewes, if hee did not eat with them to scandalize the Gentiles. And it falls out too frequently in our own dayes, that in the use of some rites in themselves indifferent, some are offended with the use of them as *Popish*, some with the not using them as arguing the affectation of *Novellisme* and singularity: Against reason. For sth scandall ariseth from the opinion that is had of a thing indifferent, when the action of him that of-

fendeth dasheth against
 it, and it is undoubted
 that even godly men, may
 have opposite opinions
 of things indifferent, one
 thinking them fit, another
 unfit: one thinking them
 needfull, another evill, it
 is plaine in reason that it
 may so fall out that the
 doing or not doing of
 somthing indifferent may
 crosse the one or the o-
 ther of the opposite opi-
 nions, and so scandalize
 either the one or the o-
 ther. The resolution of
Calvin, Epist. 379. is right
 and good, that a scandall
 of a few must not sway us
 in a thing not repugnant
 to Gods word. *Vbi major*
numerus pervincit, where
the

the greater part is on the contrary, no not though it draw an evil consequence after it.

And in like manner may it be said, *ubi potior numerus pervincit*, where the better part is on the contrary, as the governor, the most wise, learned, and faithfull Christians. Likewise consideration should be had to offend those rather whose offence is easier remedied, or the consequence of their scandall lesse pernicious, then those whose offence is more hardly redressed, or the consequence of their scandall more pernicious. For in such cases prudence must rule our consciences to respect primarily the more considerable part, &c.

to avoyd the more dangerous consequences.

S. 20.
 Que. 13.
*What we
 are to doe,
 when the
 forbearing
 of our li-
 berty en-
 dangers the
 losse of it.*

A thirteenth question may be: It may so fall out that either by the frequent, or incommodious forbearing of the use of our liberty at some time, our lawfull liberty may be so indangered, that an opinion may thereby be settled as if it were unlawfull simply, which we forbear onely by reason of the feare of scandall, or as if it were necessary which wee onely doe to avoyde scandall, what is a christian to doe in this case? *Answ.* The example of S. Paul is commonly by Divines produced as a resolution of this question.

We

We read *Acts. 16. 3.* that Paul tooke and circumcised *Timothy* to avoyd the offence of the Jewes though the law of circumcision, and other legal ceremonies were then abolished: and hee had liberty to omit it. But hee tells us *Gal. 2. 3. 4.* that *Titus* was not compelled to be circumcised, and that because of false brethren unawares brought in, who came in privily to spy out our liberty, which we have in *Christ Iesus*, that they might bring us into bondage. To whom saith he: *v. 5.* We gave place by subjection no not for an houre, that the truth of the Gospel might continue with

them. While the liberty of uncircumcision was unchallenged he did with security circuncise *Timothy* to avoyde offence: but when the truth of christian liberty was challenged and endangered he would not yeild to doe the same to *Titus*. From which practise avouched by *S. Paul*, and therefore propounded by the holy Ghost as imitable by us, this rule may bee safely inferred: that when by use or disuse of our liberty, the truth of our liberty is in danger to be impeached, wee are then rather to put our selves on the hazard of scandall, then to loose our liberty it selfe.

ello. For it is a more preti-
ous thing not to have our
consciences in bondage
of the truth impaired,
then can be countervailed
by the pleasing of some
men. Truth is an unvalua-
ble Jewell, which wee are
not to forfeit to win mens
affections. *Præstat ut scan-
dalum admittatur, quam
veritas amittatur*: is the
approved rule of S. Au-
gustine. *Better admit scan-
dall then loose truth.*

Afourteenth question
may be: whether if on the
one side our life should be
indangered by forbearing
the use of our liberty, and
on the other side there be
likely-hood of scandall if
we use it, is our liberty to

M 5

be

§. 21.

Que. 14.

*What are
we to doe
when there
is danger
of life by
not using
our liberty,
of scandall
by using it.*

bee used to save our lives,
 or to be forborn to avoyd
 scandall? *Answ.* It is a rule
 received, which *Aqu.* 2^a,
 2^a, qu. 43. art. 7. cites as
 out of *S. Hierome*, that
that which may be omitted,
Salvâ triplici veritate scil.
vita, justitia, & doctrina,
a threefold truth of life,
righteousnesse and doctrine
being preserved, ought to
be omitted to avoyde scan-
dall. According to which
 exception it followes
 that wee are not to omit
 our liberty when our life
 is endangered. And there
 is plain reason for it, from
 the precedency of our
 selves among the objects
 of charity before others:
 wee are to love others as
 our

ourselves, not afore our
selves. 2. In respect of the
greatnesse of the danger
of loosing our life above
the danger of scandall.
For, 1. the danger of loo-
sing life may be more cer-
tain in forbearing our li-
berty, when naturall ne-
cessity requires us to use
it, then the event of scan-
dall can be, depending on
the changeable mind and
will of man. 2. The evill
of loosing life is plainly
remediless: life lost can-
not be recovered by man:
but the evill of scandall is
not *simpliciter irremedia-*
bile, simply remediless,
but that instruction, ad-
vise, example, prayers may
by Gods blessing restore
the

the person scandalized. If it were so that it were revealed by God that by using my liberty to save my naturall life, I should inevitably cast my brother into everlasting fire, surely charity bindes mee to loose my life rather then to damne my brother. But this no man doth by using his liberty, at least God reveales no such thing. But what means the Apostle then 1. Cor. 8. 13. when hee saith; *If meat make my brother to offend, I will eat no flesh while the world standeth, least I make my brother to offend?* I answer: The Apostles resolution is not to abandon *all meat* and

and dye to avoyd offence:
but to eat no flesh, with-
out which he might live.
And accordingly wee are
to forbear our conveni-
ences, and priviledges
which serve us *ad bene esse*
to our well-being: but not
our lives or lively-hood
that is necessary *ad esse*,
simpliciter, that wee may
have a being.

A fifteenth question may
be: whether if there appear
danger of scandal to some
in using our liberty, and
lively-hood of opposite
good to others by using it,
we are to forbear it? *Ans.*
No: For in this case the
use of our liberty to that
end is a duty, as being a
greater exercise of chari-
ty,

§. 22.
Que. 15.
What we
are to doe
when
there is
fear of
scandall to
some and
hope of
good to o-
thers by
use of our
liberty.

ty, the scandall being not remediable, unlesse by reason of a perverse mind: which kind of scandall is not to be regarded.

§ 23.
Que. 16.
How farre
we are to
regard the
Scandal
that ariseth
from fancy
without any
probable
reason?

A sixteenth question may be: whether wee are bound to forbear the use of our liberty to avoyde the scandall of our weake brother offended with our action as conceiving it evill without any probable ground? *Answ.* I thinke not. For there was probable ground of the evill of eating the *Idolothytes* 1. *Cor.* 8. and of the eating of the meates and neglect of dayes mentioned *Rom.* 14. And in reason, if a mans conceit without shew of reason on

meere

mere fancy shall hinder
me in the use of my liber-
ty, my liberty is no liber-
ty in effect. Besides if hee
conceive ill of my action
without some probable
reasons moving him ther-
to, his conceit is rather to
be interpreted an effect of
selfe-will, or ill will then
of weaknesse, and so not
to be regarded: If it be ob-
jected, as frequently it is,
that the Apostle 1. *Thes.*
5. 22. chargeth christians
thus ~~and worldis old us worpū d-~~
Abstaine from all
appearance of evill, and
therefore wee are not to
doe that which leemes to
bee evill to another,
whether upon probable
reason or fancy though it
be

be not in it selfe evill. I
 answere, 1. that ~~the~~ signi-
 fies the sort or kind of
 things, answering to genus
 and species, as Cicero ren-
 ders it, and that Tremelli-
 us out of the Syriack trans-
 lates it *ab omni voluntate*
malâ fugite, fly from all e-
 vill will, that is, as he in-
 terprets it in the Margi-
 nall note, *negotio malo*, *se-*
vere malâ, evill businesse,
 or evill thing, so that it
 might be translated, ab-
 staine from every evill
 thing, or every sort of e-
 vill. 2. That though Be-
 za with others read *ab*
omni specie mali, from eve-
 ry appearance of evill: and
 expound it not only of
 that which is evill in it
 selfe,

selfe, but also of that which though not evill in it selfe, yet seems so to others: yet more plainly according to the originall it is translated by the vulgar and Tigurine translators, *ab omni specie mala*, from every shew which is evill. According to either of which readings this text will prove only that we are to avoide that which is an evill thing or appearance it selfe evill, and makes nothing to prove that we ought to abstaine from a thing or appearance not evill but indifferent. 3. That *Chrysostome*, the Greeke Scho- liast, and others apply it onely to false doctrines,

or

or lies of false prophets. As if the Apostle had said, Though you are not to quench the spirit, yet you are to try all doctrines, and to abstaine from that which appears evill: which would be nothing to the abstaining from the use of things indifferent, when they seem evill to another. 4. But let it be granted, that it is meant of evill appearance in respect of practise, yet it may be doubted whether the Apostle means it of that which appears evill to another or to a mans selfe: surely the *series* of the text doth best suite with this interpretation. Abstaine from that which

which appears to your
selves to be evill: for ha-
ving said, *Try all things,*
whether doctrines or pra-
ctises, to direct the what
to doe he addes, *Hold*
that which is good, that is
what you finde upon tri-
all to be good, and ab-
staine from all evill appea-
rance, or appearance of e-
vill, which so appears to
you upon your triall.
Which exposition besides
that the words of *Calvin*
in his Commentary im-
ply he so conceived it,
nath other learned men
that approve it, and so
farre as I see into the text
seems to be most genuine.
Now if this exposition
stand, it makes nothing
for

for the abstaining from the use of our lawfull liberty which appears evill to another, but from that doctrine or practise which appears to be evill to our selves, that we may not sinne against the light of our own conscience. Lastly, if it were granted that the Apostle forbiddes us to abstaine from all that which appears to be evill to another, yet no interpreter that I meet with understands it of such *appearance of evill*, as is conceived to be such upon some erroneous principles in him that conceives it to be such, or by reason of the meere fancy, or rigid austerity, or evill will,

or

or such-like cause of him
that thinkes it evill: but
they usually apply it to
such causes or signes of
manifest evil as are means
of drawing to some noto-
rious sinne, as going to
heare a Masse, which is a
cause and signe of Idola-
try, or wanton dalliance
which is a cause or signe
of whoredome. And they
apply hereto that saying
of *Julius Caesar*, that *Ca-
sars wife should be free not
only from evill, but also
from the suspicion of it*. So
that even in their intent,
this Scripture is not ap-
pliable to this purpose, as
if the Apostle did prohi-
bite a Christian to use
any thing that another
thought

thought evil, whether he thought so upon probable reason, or no reason, upon some ground or none. And to speak truth, the application of this text in that manner as it is by some, as if the Apostle did forbid us the use of any thing though indifferent in it selfe, when it appears as evill to another, without farther restraint, is very absurd and so unreasonable as that it will bring a yoke upon mens Consciencs impossible to be borne, sith there is scarce any thing a man can doe, but some or other, Infidell or Christian, weake or strong in the faith, orthodoxe or superstitious

licitious will think it to be evil, that saying by experience being found true, *quod homines, tot sententia*, so many men, so many mindes: nor shall a mans own conscience only make a thing evill to him, but the conscience of any other man in the world. These are the most material questions which have occurred to mee. Which having finished, I passe on to application & so to the concluding of this point.

First then wee may hence perceive how evill and uncharitable their dispositions are, who use their liberty in things lawfull without heeding of

§. 24.
*Applicati-
 on 1. To
 manifest
 the uncha-
 ritableness
 of scanda-
 lizers by
 abuse of
 their li-
 berty.*

of scandall, surely there are every where a great number of men of this temper, that will eate and drinke and play, & cloath themselves, and doe innumerable other acts without the least thought, or regard whether others be pleased or displeased, scandalized, perverted by their actions. Alas! said I they will doe these things without respect of avoiding scandall? I might have added, there be not a few that make but a jest of scruples concerning scandall, yea that of set-purposse with delight doe such things as they know will offend, that they may provoke and offend their brethren.

by ab
breth
sons
walke
lusts,
God
deny
thing
it is t
them
God,
not a
shew
ready
thing
will
unlaw
wea
in th
easie
mea
or o
rath
thin

brethren. All such persons doe undoubtedly walke after their owne lusts, who neither for God nor for mans sake deny themselves any thing. It is manifest that it is their Lust that rules them, not obedience to God, not charity to men, not advised reason: and it shewes a heart in them ready to doe unlawfull things for their lust, who will doe lawfull things so unlawfully. My brethren we are most apt to offend in things indifferent: it's easie to slip from the meane to some extreame or other, and so much the rather because in such things men usually walke

N

not

not with much warinesse;
In things plainly evill,
mens consciences will
easily checke and correct
themselves, because the
evill is so apparent: but in
things indifferent, men
fall into evill afore they
are aware. Wherefore
those that are wise-hear-
ted, and right-hearted
christians, will so much
the more watch them-
selves in the use of such
things: they are carefull
neither to offend God,
nor men, neither to abuse
their priviledges against
Gods glory, nor their
brethrens good; only men
whose lust is their law,
will have their sports,
feasts, fashions, and the
like

like things in themselves lawfull, after their owne wills, though God be provoked, or their brethren damaged.

Wherefore it concerns us all to take heed of scandall in the use of our liberty in things indifferent: I meane of scandall both active and passive: And therefore this admonition is to be conceived as pertaining both to them that use their liberty, and them that may be offended with it. 1. Those that are to use their liberty are to take heed that they marre not their good by evill-handling, to wit by using it to destruction, and not to edification of

N 2

their

§. 25.

2. To dis-
swade
them from
this sin,
with dire-
ctions a-
gainst it.

their brethren. Our liberty is a great blessing of God: it is no small benefit that we may have his creatures to use, that he hath made us under himselfe Lords over the works of his hands: And though he require obedience of us, yet he hath given us a large scope in things after our owne wills, enough to satisfy us if we have any reason: we may eat this or that, weare this or that, dwell here or there, and a thousand more such things are left to our owne choice: But what then? Shall we grow petulant and wanton? Shall we be like an ungracious sonne, who
when

when his father hath put
an estate in his hand, fol-
lowes his owne pleasure,
regarding neither parents
nor brethren? God forbid
we should thus require
the Lord! Nay rather it
becomes us, as wee have
all our priviledges from
God, so to doe as a good
child to a kinde father, a
generous Favorite to a
munificent *Prince*, even
to lay all our gifts at the
donours feet, to devote
them all to his honour
that gave them freely: to
spend that for his service
which he hath so frankly
endowed us with. It's to
bee remembred that we
are not Proprietaries, but
Vsufructuaries of Gods

N 3 creatures:

Creatures : they are his goods still, though put into our hands, to occupy : the earth is *still the Lords and the fulnes thereof* : we may not say of it, *wee may doe with our owne as we list*. That wee ought to doe which the Apostle inferres hereupon, *Whether wee eat or drinke, or whatsoever we doe, doe all to the glory of God. 1. Cor. 10. 31.* Not forgetting our brethren, but as it is added *v. 32. giving none offence, neither to the Iewes, nor to the Gentiles, nor to the Church of God* : or as we are admonished. *Gal. 5. 13. Though we are called to liberty, yet not to use our liberty for an occasion*

to the flesh: but by love to
serve one another. It will
be but a miserable advan-
tage to vs to vse our liber-
ty, so as to spurn at Gods
honour, and to trample
our brethrens good vn-
der our feete: to obscure
the lustre of Gods glo-
ry, or to make gashes in
our brothers conscience.
Shall a man because he is
strong, kicke the weake
under his feet? Shall a
man use his owne happi-
nes no better, but to make
others miserable? No, no,
(Brethren): Mercy, Iu-
stice, Charity, our Call-
ing, Christs example, all
these and more then these
should teach us better, to
seeke not our owne, but

one anothers weakh, to
 use our owne good, so as
 not to spoyle anothers
 peace. We are to remem-
 ber, that as our Saviour
 said, *we should have the*
poore alwayes with us, so
 it is true also, that we shall
 have the weake in faith
 alwayes with us, and
 therefore it will be a per-
 petuall duty, *αἰνῶμεν καὶ*
ὑποσχεσθῶμεν Acts 20. 35.
so supports, not to supplant
the weake.—To this end, I
 get a tender, and compas-
 sionate love of thy bro-
 ther in thy heart: thou art
 bound to love all men:
 but thy christian brother
 chiefly. Let the love of
 Christ to thee, and him
 be thy patterne: *he would*

not

not breake a bruised Reed,
nor quench smoaking
Flaxe: Isai. 42. 3. He fed
his flock like a sheeheard:
hee gathered the Lambes
with his arme and carried
them in his bosome, and
gently led those that were
with young. Isai. 40.
11. Oh get such a tender
love, that yee may be as
the Apostle requires, τὴ
φιλαδελφία ὡς ἀλλήλους φιλοῦντες
Rom. 12. 10. Inclined to
tender affectionate kind-
nesse one to another in bro-
therly love, that thou
maist communicate to
them the warmth of thy
bosome, that they may
have heate by thee, and
the kissing of thy mouth,
that they may have de-
N 5 light

light by thee, and the strength of thy armes, that they may have safety by thee, not be expoled by thee to dangers, much lesse bitten and deuoured by thee: you are not borne for your selues: you have not your goods only to serue your owne turnes. *They are thy bone, and thy flesh*, yea thy spirit too, if a christian. If there be any excellency in thee: yet both are of the same kind: If thou differest from him, yet *who made thee to differ from him? Or what hast thou that thou hast not received?* Love him therefore and despise him not: bee tender over him, and
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tily wish that all christians, especially those that are set apart for the ministry of the word, would take heed of one euill to which in these times men are very prone. I meane the teaching of many things to be euill, whose abuse only is euill, not the things themselves, For what ever bee the cause whether it bee facility of sliding into extreames, or unskilfullnesse to distinguish betweene the use and abuse of things indifferent, or the debility that is in many to reason, and to gather right consequences, or the preoccu-
pating of mens minds with erroneous principles,

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not contemne him: 2. Get much prudence also to know the condition, inclination, minde of thy brother. Much charity may make us willing, but there must be much prudence also to make us able to avoyde scandalizing. There's such variety of dispositions, opinions, and conditions of men that it is no small difficulty o avoyde scandalizing of some one or other. Neverthelesse if we doe what lyes in us, the Almighty will accept of the integrity of our hearts, and not impute to us our defects of imprudence.

And here I could heartily

ples, or that *curiosa discordia*, as *S^r Basill* calls it, the immoderate drawing things to a contrary way, as to think that to be most right which seemes most contrary to *Popery*, *prophanesse*, or the vitiousnesse of the times, or the addictednesse that is in men to hold that which their affected teachers doe vent, or *studium partium*, a desire to promote some party, or to have, and to entertaine opinions peculiar to such a party as a Cognizance for them to be discerned by from others, or an affectation of singular opinions, I say what ever bee the cause the great Charter of

of christian liberty is too much enlarged by the licentious, who make that indifferent which is evill, or necessary, to the confirming of themselves in sin: and on the other side is too much straitned by others, in making things evill which are not so, expunging that out of this gracious Charter, which God hath indulgently granted us therein. Both which are contrary to Gods precepts, which require *us neither to cal good evill, nor evill good. Isai. 5. 20. to turne neither to the right hand nor to the left. Dent. 5. 32.* And therefore as the one is a transgression against God,
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plainely violating his precepts: so the other is an intollerable presumption against the soveraigne authority of the great Law-maker to impose lawes on mens consciences which God hath not made: and in the effects of it, it is dangerous. For it is in truth a seminary of superstitions, which doe alwayes attend errours of conscience, and the great nursery of scandalls, in intangling mens consciences with unnecessary scruples, disquieting and discomforting men thereby, occasioning the neglect of necessary duties whilst zeale is bent on things unnecessary, raising many jealousies,

jealousies, alienation of affections from others, rash judging, seperation from communion, and a world of other evils, which according to the fruitfullnesse of error arise from this one roote. Wherefore I beseech all christians, specially ministers of the word in the bowells of Iesus Christ, to bee very well advised either how they allow of that as lawfull which is indeed sinfull, or condemne that as sinfull which is indeed lawfull, and in their invectives against sinne, so to temperate their speeches, that the abuse and use of things bee distinguished, that

that corne bee not pulled
up for the weeds sake.

2. As for those that
are apt to be scandalized,
it concernes them to con-
sider that their taking of-
fence at their brothers li-
berty is their owne weak-
nesse, and danger. It's
sure thy weaknesse of
judgement, or affection
that thou art so apt to
stumble at thy brothers
actions. And is not weak-
nesse burden enough to
thy selfe, but that it must
also become thy brothers
burden? Wilt thou make
thy ignorance his punish-
ment? Learne better that
most necessary lesson, *de-*
scendere in seipsum, & look
into thy selfe, and to
know

§. 26.

3. To ad-
monish men
of being
scandali-
zed by ano-
thers use of
his liberty,
and dire-
ctions to
that end.

know thy selfe: to take a right measure of thy knowledge, and to submit thy selfe to the reasons and judgements of the stronger. It concerns the Father to bee indulgent to his childs weakness: but the child should learne to submit to the Fathers judgement. The stronger should favour the weaker, but the weaker should preferre the stronger before themselves. 2. It's thy danger also: How dost thou by such stumbling incommode thy selfe! Thou mightest learne good by thy stronger brother, thou takest harme: hee might bee a staffe to stay thee,

thee, thou makest him a
stumbling-block to over-
throw thee: he might ease
thy conscience, so as to
walke more comfortably:
thou makest use of him
onely to fetter thy con-
science that it may walke
more heavily: he might
heale thy sores: hee doth
but wound: ther's dis-
agreement from that
which should promote
charity, a breach where
there should bee strongest
affection. Doe not thy
selfe so much harme, thy
brother so much wrong.
To this end receive from
me these directions. 1. Ac-
quaint thy selfe with the
difference that is to bee
made between superstru-
ctures

ctures and fundamentalls
 of Christian doctrine,
 whether of faith or pra-
 ctice: Know this, that
 though hee is no true be-
 leever, that beleeves not
 all Gods truth which hee
 knowes to bee Gods
 truth, nor truly obedient
 that obeyes not all Gods
 precepts, which hee
 knowes to be such, yet he
 may bee a true beleever,
 and truly obedient, who
 beleeving and practising
 fundamentals, things ne-
 cessary to be knowne and
 practised by all, yet be-
 leeves not, or practiseth
 not sundry superstru-
 ctures, not out of unbe-
 leife of God or enmity
 to his will, but simple ig-
 norance.

ignorance. Bee not then
hardly conceited of him
that knowes not, or pra-
diseth not through igno-
rance things not funda-
mentall, especially if they
be remote from the foun-
dation. Let not thy zeale
be equall for the smaller
and the greater matters of
the Law, as our Saviour
distinguisheth them, *Mat.*
23.23. 2. Bee not rash or
too stiffe in thy opinion,
when it is *circa disputabi-*
lia, about disputable points,
such as honest and learn-
ed men doe vary in, so
that it can bee hardly dis-
cerned, who is in the right.
Let thy conceits of thy
selfe be modest: and bee
willing to learne from a-
ny

any one that which is truth. 3. Be not apt to suspect anothers unsoundnes: *Judge not that thou be not judged.* Mat. 7. 1. *Who art thou that judgest anothers servant?* Rom. 14. 4. *Why dost thou judge thy brother? Wee shall all stand before the judgement seat of Christ.* ver. 10. 4. Lastly wherein thou agreeest with thy brother, what thou hast learned as he hath done, professe that; practise that with concord, and waite till God shall joyne you together in one mind, and one way for the rest. Remember that golden rule of the Apostle. *Philip. 3. 15, 16. Let us therefore as*

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many as be perfect beeth thus minded: and if in any thing ye bee otherwise minded, God shall reveale even this unto you. Nevertheleſſe whereto wee have already attained, let us walke by the ſame rule, let us mind the ſame thing.

CAP. 5.

Of ſcandalizing in ſpeciall by enticing practiſes.

TH E next way of ſcandalizing is by deviſed practiſes intended to beguile mens ſoules, and to harme their conſciences: to which alſo the generall aſſertion is
to

§. 1.
A worbe belongs to ſcandalizers by enticing practiſes.

to be applyed, and a woe is to bee pronounced as belonging to them that by cunning and subtile devices, by counsels, perswasions, laying before men alluring objects, doe scandalize others. Such a one was Balaam, Revel. 2.14. *Who taught Balaak to cast a stumbling block before the children of Israel, to eat things sacrificed to Idols, and to commit fornication.* But Gods vengeance followed him, he was flaine with the sword by the Israelites, Num. 31.8. And St Iude vers. 11. tells us, *a woe is to them that runne greedily after the error of Balaam for reward.* Of the same

same stamp was *Ieroboam* the sonne of *Nebat*, who caused Israel to sin, by setting up two Calves of gold, one in *Bethel*, and the other in *Dan*, instituting high places, and Priests of those Calves, offering sacrifices, and keeping a feast to them. *1. Kings 12.30. &c.* The issue of which was the cutting off his house, and destroying it from off the face of the earth. *1. Kings. 13.34.* And he his still stiled by the holy Ghost *Ieroboam the sonne of Nebat which caused Israel to sinne.* The like woe in some one way or another belongs to all those that tread in the
O same

S. 2.
How men
Scandalize
by enticing
practiser.

same steps.

To conceive more fully of this sort of scandalizing, we are to consider that this kinde of scandalizing hath diverse acts. The first and principall is in the braine, that contrives some pernicious device to ensnare mens soules by, for the most part intended to that end: but if it stay there, and shew not it selfe in outward act, it is only a scandall inchoate or begun. The outward acts by which it shewes it selfe, are either of words, or of deeds. We may see it in the scandall of *Balaam & Balak*: *Balaam* deviseth a way to scandalize the *Israelites*

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raelites by sending the whoorish daughters of *Moab* among them, thereby enticing them to commit whoredome, and to joyne with them in their Idol-feasts: *Balaam* deviseth this, he imparts it to *Balak*, and He puts it in practise: in this *Balaam* was the principall, *Balak* the accessary: *Balaam* began the scandall. *Balak* perfected it. *Ionadab* the son of *Shimeah* deviseth a way for *Amnon* to practise his incestuous lust with his sister *Tamar*, & adviseth him to execute it, by which he committed a foule fin. 2. *Sam.* 13. 5. This counsell of *Ionadab* was a scandall to *Am.*

non by a subtil way. *Iulian*
an the *Apostata* abstaines
 from the shedding the
 blood of *Christiās* which
Diocletian, & other Em-
 perours before had shed:
 he saw that it did but en-
 crease Christianity, men
 being ambitious of death
 that they might have the
 honour and Crowne of
 martyrdom. But hee u-
 seth fly and cunning de-
 vices to insnare men in
Paganisme, he promotes
 the most zealous *Pagans*,
 makes the schooles free
 only for them, counte-
 nances them, iceres at the
 doctrine of *Christ*, scoffs
 at the rites of *Christians*,
 foments their contenti-
 ons, and thereby drawes
 many

many to Apostasie; many to a love of Paganisme, and thereby scandalizeth them. Innumerable of the like subtil devices are used in every age to insnare mens souls by enticing them to doe evill. And this sort of scandalizing differs from that scandall which is by sinfull example, in that the action of such scandall is intended onely for to satisfie the doers lust, though it becomes scandalous by it's venomous nature: the scandall by an enticing practise is sinfull, and intended also to further sin, though sometimes the scandalizer know not the thing hee

O 3 perswades

S. 3.
Difference
of scandaliz-
ers by en-
ticing pra-
ctises in
respect of
the part
they act
therein.

perswades to, to be sin.
It differs also from scan-
dall by persecutiō in that
that scandall is by force,
the other by fraud.

Now all such kinde of
scandalizing by enticing
practises is sinfull and de-
serves woe, but all is not
alike sinfull; nor hath the
same degree of woe a-
warded to it: For diffe-
rence is to bee made be-
tween scandalizers accor-
ding to the part they act
in this tragœdy, or mis-
chiefe of scandals. For
there are some that are
the contrivers, & Coun-
sellours of such diuellish
machinations: others on-
ly *moti movent*, being set
on worke they execute.
The

The inventor & perswader in this thing is deeper in the guilt of the scandal then the meere actor. For it is more voluntary in him that contrives, more of his own motion, than it is in him that acts what another suggests. He that leads and rules the other is the principall, hee that consents and followes is but a second. Wherefore the scandalizing of the children of Israel by the daughters of *Moad* is rather in scripture imputed to *Balaam*, who taught that wicked device, then to *Balak* who put it into execution: and *Ieroboam* that deviled the golden Calves is rather said to

§. 4.
Difference
of scandaliz-
ers by en-
ticing pra-
ctises in re-
spect of the
motives
which in-
cite them.

cause Israel to sinne, then
the workman that made
and set them up.

Secondly, difference is
to be made between scā-
dalizers of this kinde in
respect of the severall mo-
tives which lead them to
offend others. For first,
some doe scandalize o-
thers out of craft for their
ungodly and unrighteous
ends. Thus *Balaam* the
sonne of *Peor* devised a
way to scandalize the Is-
raelites that hee might
gaine the wages of the un-
righteousnesse. 2. Pet. 2.
15. *Ieroboam* the sonne of
Nebas sets up two golden
Calves at *Dan* & *Bethel*,
which became a snare to
the people of Israel, & this
was

was done to maintaine
his rebellion against his
Prince, and confirme the
kingdome to himselte, 1.
Kings. 12. 26. 27. *Jonadab*
the son of *Shimeah* per-
swades *Amnon* to ravish
his sister, & this was done
that hee might the more
ingratiate himselte to
Amnon his friend. 2. *Sam.*
13. 3. The Pharisees de-
viled waies of superstiti-
on and hypocrisie that
they might devoure wi-
dowes houses. *Mat.* 23. 14.
15. *Elimas* the forcerer
with subtilty seeks to turn
away the Deputy from the
faith, that hee might re-
tain his power with him.
Acts. 13. 8. 10. The false
Apostles sought to cor-
rupt

rupt the faith of the Galatians concerning Iustification by the law that S. Paul being excluded, themselves might be affected. Gal. 4. 17. Those of whom the Apostle saies, 2. Tim. 3. 6. that crept in to houses, and lead away silly women laden with sins led away with divers lusts, did it no doubt to make a prey of them. And with the same spirit at this day doe many seducing Iesuites and Seminary Priests bred of the smoke of the bottomlesse pit scandalize many ignorant or corrupt soules by drawing them to their impious Idolatry, & superstition, their Antichristian

stian errors and deceits, that they may maintaine the unrighteous tyranny of the Roman Bishops, maintaine themselves, their Colledges, and fraternities in a rich and plentiful manner by *Drurifying* (as the secular Priests call it) that is by cheating their proselytes. And no better are the ends of many other Heretiques, as *Socinians*, *Anabaptists*, *Familists*, *Separatists* and the rest of the litter of grievous Wolves, as *S. Paul* calls them, *Acts* 20. 30. that enter among Christians and spare not the flock. Cofin-germanes to which are all that for wicked ends corrupt

rupt mens consciences: as the harlot that enticeth lovers to her for gaine: that corrupt young heires in their manners by humouring them, pleasing them in their vaine lusts of swaggering and gallantry (as they call it) that they may in fine cheate them of their lands or money by gaming with them, or some such practise: *that make their neighbours drinke, put the bottle to them, and make them drunken, that they may see their nakednesse,* an use in Habakkuks times, *Hab: 2. 15.* That they may discover their secrets, robbe their pockets, draw them to sure-

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tiship for them, and such
 other evill purposes.
 Now all these doe scan-
 dalize *plena voluntate,*
with full will, wittinly and
 deliberately, and thereby
 shew themselves to bee
 full of Satan, throughly
 diabolized professours of
 his art, which is to make
 it his businesse, *to goe a-*
bout seeking whom he may
devoure : they are as S.
 Paul called Elymas, Acts
 13. 10. *children of the Di-*
vell, enemies to righteous-
nesse, that cease not to per-
vert the right wayes of the
 Lord. 2. Some doe scan-
 dalize others by enticing
 practises not out of any
 oblique or indirect ends
 contrary to their preten-
 ces:

ces: but out of love and zeale to their errours, or other things wherein they scandalize them. Of this sort are many Heretiques and Scismaticques, and Idolaters that sollicite men to embrace the errours they hold, or the superstitions they practise out of meer zeale to their errours and superstitions. *Iezabel* was zealous for the worship of *Baal*, and therefore shee entertaines and promotes the Priests of *Baal* at her owne table, that shee might further her superstition, out of the mad affection shee had to the Idol. Saint *Paul* sayes of the Jewes that went about to establish

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blish their owne righteousness that they did it *out of a zeale of God, though not according to knowledge, Ro:10.2.* There are not a few that corrupt others by enticing them to drunkenesse, idlenesse &c. For no other end but because they love their sin, and would have as many companions with them in their sin as they can infect, to build up the Divells kingdome. The adulteresse with much faire speech drawes the simple young man to commit lewdnes with her, only to satisfy her immoderate Lust, *Pr. 7.21.* These are very grievous scandalizers harming and destroying

stroying their brethrens
soules to further their sin,
and to make others chil-
dren of hell like them-
selves. And it shewes in
them a wicked disposi-
tion that loves and de-
lights in evill. Yet be-
cause it is out of some ig-
norance (though it bee
such as is *prava dispositio-
nis*, of an evill disposition)
it is therefore lesse volun-
tary then the former, and
thereby lesse evill, and
lesse obnoxious to woe.
3. some doe scandalize
others by faire words out
of misguided love to the
persons they scandalize:
so that the motive hereof
is an affection of love
compounded with igno-
rance,

rance, and imprudence.
Thus *Peter* advised *Christ*
to decline his sufferings,
out of love as he thought:
but ignorantly, and there-
fore our Saviour reject-
ed his counsell as savou-
ring of a meere carnall
and humane affection.
Mat. 16. 23. telling him
that *hee was a scandall to*
him. In this manner ma-
ny carnall parents have
disswaded their children
from Martyrdome, from
zeale, and forwardnesse
in Religion, least they
should bee lost, as they
thinke, become melan-
choly, unfashionable,
misse their preferment,
be mocked by men of the
world &c. wherein they
thinke

thinke they shew much love to the, but do indeed scandalize, or harme their soules, as Peter did Christ. But the woe due to this is lesse then the former, because it is lesse voluntary, as being not out of a love to the evill, but to the persons they perswade through simple ignorance of the evill to which they perswade.

*§. 5.
Difference
of scandalizers by
enticing
practises
according
to the mat-
ter where-
in they
scandalize.*

Thirdly difference is to be made of scandalizing in this kind according to the matter or thing wherein they scandalize them. For sometimes men doe lay a stumbling block by seducing men from the truth, *in credendis, in matters of faith.* As those

those of whom S. Peter
speakes, 2. Pet. 2. 1. that
brought in damnable here-
sies, or heresies of perdisti-
on: and those of whom
S. Paul speaks, that sought
to deprive Christians of
their liberty in Christ, that
they might bring them in-
to bondage, Gal. 2. 4. those
that corrupted mens minds
from the simplicity that is
in Christ. 2. Cor. 11. 3.
Some doe scandalize o-
thers in agendis, in mat-
ters of practise, whether
pertaining to Religion,
or to civill conversation.
As Balaam that corrupted
the Israelites in both: and
all others that draw men
to superstition, intempe-
rance and the like finnes.

Now

Now the former are *ca. seris paribus*, other things being alike, the worse sort of scandalizers: for as much as a pernicious error in matters of faith is more dangerous, as more easily spreading and infecting the minds, then a corrupt practise that hath lesse colour for it, and likely more resistance.

§. 6.

The reasons of the woe due to this scandalizing.

The reasons why a woe belongs to such Scandalizers are 1. Because they are plaine and manifest agents and factors for Satan and his Kingdome. Our Lord Christ called *Peter Satan*, when he was a Scandal to him, though but out of imprudence. *Mat.*

16.23.

16.23: much more justly may the title be fastened on him that scandalizeth out of craft, who is *ingeniosè nequam, wittily wicked*. For this reason S. Paule styled Elymas the forcerer a *Child of the Divell*, because he did not cease to *pervert the right waies of the Lord*, Act. 13.8. For what doe such but *προμνῆ καταλαβῆ* with open face declare themselves for Satan, and associate themselves to him in promoting his worke, which is the devouring of soules: and therefore may expect his pay, to whose service they have addicted themselves. 2. because they are direct enemies

nemies to God. S. Paul
 stiled *Elymas*, an enemy to
 all righteousness. Acts
 13. 8. And what is an e-
 nemy to righteousness,
 but an enemy to God,
Who loveth righteousness
and hateth iniquity? what
 doe such Scandalizers
 but apply themselves to
 seduce men from their
 subjection to Gods king-
 dome: and as much as in
 them lies, overthrow his
 dominion? Now such as
 shew enmity against God
 may justly expect hostili-
 ty from him against
 them, wrath in requitall
 of their unrighteousnesse,
 and that in proportio-
 nable measure, answerable
 to the measure of
 their

their iniquity.

For application of this truth. 1. We may hereby discover the great guilt that lies on them, that by this way scandalize others, and the great misery that belongs to them. Surely there are every where many, who at least through imprudence doe scandalize men to their ruine by insinuating practises: many carnall parents that relish not the word of life themselves, out of prejudice against Godliness, and holy zeale disswade their Children from diligence in duties of godliness, prayer, reading, hearing, meditating

S. 7.
Application 1. To manifest the great guilt of scandalizers in this kind.

tating on Gods word, as
 conceiving that these
 things will make them
 silly, unfashionable, un-
 sociable, dejected, me-
 lancholick, opinionative,
 that it will hinder their
 credit and preferment.
 And therefore divert the
 current of their minds to
 the reading of Poems,
 play-bookes, amorous
 writings, acquaint them
 with merry company,
 pregnant wits, that they
 may learne gallantry of
 behaviour, whet their
 wits, erect their spirits.
 But instead of learning
 these things, they learne
 for the most part the
 damnable Arts of swear-
 ing, whoring, fighting,
 drinking

drinking, riot, scoffing at religion, and the rest of those hellish courses, which are in these daies vailed under the name of bravery of spirit, and gallantry of carriage. And this falls out by Gods just judgement, that while parents are enemies to that noble service which their children by their godlinesse, and holy zeale might doe for God the soveraigne Lord; to that *Heroicall* fortitude of minde, in contemning the world, and bearing the extreamest evils for Christs sake, which faith produceth; that incomparable joy, that true liberty which a holy life

P beget.

begetteth, that surpassing
wildome, and usefull
worth that attend the
knowledge of God, and
an upright heart towards
him: their children should
fall into the basest servi-
ces of their own lusts, &
of Satans will: enslave
themselves to whores,
and drinke, and such like
effæminating things, be
filled with meere vanity,
empty of reall worth,
and prove a griete to
their parents, a burden
to their countrey, the ru-
ine of their houses, and
which is yet worst, Chil-
dren of hell. And as this
is the courle of too many
ill-advised parents, so it is
the manner of too many
unfaithfull

unfaithfull friends, and
misguided masters, who
being led by the same spi-
rit endeavour to quench
the beginnings of new
birth in their friends, and
servants, by their coun-
sells: if they perceive in
them any sense of sin, any
degree of humiliation, a-
ny application of their
minds to religion, any a-
lienation of their minds
from the prophanenes &
vanity of the world, they
set their wits on worke
how to prevent them,
conceiving they shall doe
them a pleasure, when as
their Counsells tend to
their perdition. And thus
they doe as they say apes
doe to their young ones,

amplexando strangulanti,
by hugging them, they
kill them. Unhappy men!
 that thinking to doe
 good, destroy those who
 they love, and procure a
 woe to their own soules
 in recompence of their
 counsells, that under the
 covert of friendship act
 Satans part: and precipi-
 tate themselves and their
 followers into perdition:
 But besides these there
 are not a few, who are
 zealous for corrupt opi-
 nions, for superstitious
 traditions, for drunken
 usages, for prophane li-
 bertinisme &c. And o-
 thers who out of craftie
 reaches, and subdolous
 intentions, for worldly
 ad.

advantages apply themselves to seduce others. Of which sort are no doubt many emissaries out of Popish seminaries, agents for separation, and other seedsmen of tares. Shall I take up the Apostles wish, *Gal. 5. 12. I would they were cut off that trouble us?* So indeed we wish, but my text puts me out of hope of attaining it in this life, & therefore I can doe no more but only read their doome, that a heavy direfull woe hangs over their heads, which will assuredly fall on them, as God is true. For how can it be otherwise, but that Gods wrath should

break forth against those that continue practises against him as his enemies? Can any Prince brook the sowers of sedition, the seducers of his subjects from their allegiance, the underminers of his authority? If *Claudius Caesar* were so blockish, we shall seldome meet with such another. Certaine it is, God will not so put it up, he hath proclaimed himselfe to be a God that will by no means cleave the guilty. *Exod. 34. 7.* that he will repay them that hate him to their face: Let no man deceive himselfe, God is not mocked. There is a treasure of wrath reserved

ved for all such factors
for hell. The same cup
that *Balaam* and *Ierobo-*
am, and *Iannes* and *Iam-*
bres and *Elymas* dranke
of shall all seducing Ie-
suits & inveigling Secta-
ries and promoters of li-
centiousnesse drinke of.
The same judgement a-
bides them: the same hell
must hold them.

Wherefore in the next
place admonitiō is need-
full. 1. To those that
out of imprudence doe
scandalize, that they con-
sider what they doe.
Thou that disswadest frō
that which is good, out
of ill.advised love, con-
sider better what thou
doest. Wilt thou dis-

P 4 swade

S. 8.
2. To ad-
monish men
to take heed
of scanda-
lizing this
way.

swade that which God commands? Wilt thou goe about to crosse his worke? *Gamaliels* saying should lesson us better: *That which is of God we cannot overthrow, leaſt haply we be founde event to fight againſt God. Acts 5. 39.* Wilt thou deſtroy thy brothers ſoule whom thou thinkeſt to benefite? Wilt thou doe the Divell ſervice under ſhew of a good office to thy friend? *S. Peters* caſe ſhould be a *memento* to thee, that thou maiſt deſerve the title of Satan by ſuch officiouſneſſe. 2. To thoſe that out of zeale to their opinions and affection to their waies doe ſcandalize

lize, that they look well
what it is they are zealous for, *It is good alwaies to be zealous in a good thing, Gal. 4. 18.* But in evill the more zeale the worse. Nothing worse then *JeZabels* zeale for *Baal*; nothing better then *Elijahs* zeale for God. In a wrong way, the faster a man runnes, the worle; in a right way, the better. It is mischievous enough to scandalize others ignorantly; it is more mischievous when it is done with zeale: for that is done with more activity, and after a more pernitiuous manner. It is pittie good mettall should be ill placed. It might doe

much good were it rightly used, use thy zeale for God, it will be thy happinesse: if thou use it for evill, it will be thy madnesse. 3. To those that scandalize others out of crafty and evill intendments, that they doe but weave a net to catch themselves. Thou that art willingly the Divels agent, take this with thee, that the divell will overreach in the end. What wages have witches, the divels covenant servants, but confusion? And what reward canst thou that art the Divels hired servant expect but destruction? *Thou hast sold thy self so worke wickednesse: and*
 iniquity

iniquity shall bee thy ruine: while thou doest destroy thy brothers soule, thou doest by the same labour damne thine own. Oh take this wholesome counsell: *repent of this thy wickednesse: and pray God, if perhaps the thoughts of thine heart may be forgiven thee: Acts 8. 22.* use thy wit and zeale for God who will doe thee good: debase not thy selfe to doe the Diuell service, who loves thee onely as a *Salvage* doth, that hee may devoure thee.

9. 9. Lastly for those that are in danger of being scandalized by such practises, it concernes them

§. 9.
And those
that are
apt to be
scandalized.

them 1. to walke by the light of Gods word. For it is light that must keepe us from stumbling: If a man walke in the day hee stumbleth not, because hee seeth the light of this world. But if a man walke in the night he stumbleth, because there is no light in him. *Iohn 11.9.10.* So it is concerning the soule, if there be ignorance and error in it, it is easily scandalized, but light and understanding prelerve a man safe. 2. To look well to thy goings, without which thou maist stumble though thou have light before thee. Remember then that of *Solomon, Prov. 14.15. The simple*

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simple beleiveth every word: but the prudent man looketh well to his goings. Bee not easily credulous then of mens counsellts: trust not lightly to their judgements: Try their spirits, examine their counsels, & opiniōs afore thou embrace them. Forget not S. Pauls rule, Rom, 16. 17. To marke them which cause divisions, and offences contrary to the doctrine which is delivered to us, and avoyd them. For they that are such serve not our Lord Iesus Christ, but their owne belly, and by good words and faire speeches deceive the hearts of the simple.

CAP.

CAP. 6.

*Of scandalizing in speciall
by persecution.*

S. 1.



He fourth way
of scandalizing
in the distri-
bution before
made is scandalizing by
injuring or persecuting.
This way *Maldonate* con-
ceives our Saviour speci-
ally intended *vers. 2.* and
he gathers it from the *An-
tithesis* as it is set down by
S. Mat. ev. 18. 5. 6. for hav-
ing said *v. 5.* *who so shall re-
ceive one such little one in
my name, receiveth me.*
Addes immediately *v. 6.*
But who so shall offend one
of

of these little ones which believe in me &c. Where scandalizing vers. 6. is opposed to receiving, that is entertaining with kindness, and therefore imports injuring or persecuting. And indeed scandalizing is an effect of persecution, even such scandalizing as cauleth *Apostasie*. Our Saviour saies of the stony ground which resembles such hearers as have no roote in themselves, when tribulation or persecution ariseth because of the word, by and by they are offended, Mat. 13. 21. and that when many shall be delivered up to be afflicted, many shall be offended. Mat. 24. 10.

Wherefore

*A woe be-
longs to
scandaliz-
ers by
persecuti-
on.*

Wherefore we conclude,
That misery or woe be-
longs to those that scanda-
lize others, by afflicting,
injuring, or persecuting
them. Which woe be-
longs to all that shall
cause enmities, griefes,
and other harmings of
mens minds, by terrifying
them with threats, by
wronging them in spoil-
ing their goods, by giving
them blowes, or other
wayes, whoever the per-
sons thus harmed be. For
such workes being the
works of unrighteous-
nesse shall have their due
vengeance. Vnto them that
are contentious, that obey
unrighteousnesse shall bee
indignation and wrath,
tribulation

tribulation & anguish up-
on the soule of every man
that doth evill. Ro. 2. 8. 9.

But yet in a higher degree
the woe belongs to them
that offend beleivers in
Christ, who are the
chiefe object of persecu-
tion, which are chiefly
meant in this place. Of
whom the Apostle saies,
1. *Theß. 1. 6. It is a righte-*
ous thing with God to re-
compense tribulation to
them that trouble, such.

To cleare this truth I shall
distinctly answer these
3 questions. 1. wherein
persecution is exercised,
and how believers are
persecuted, 2. how scan-
dalized by persecution.

3. What

§. 2.
How beleiv-
ers are
persecuted.

3. What woe belongs to such as thus scandalize them.

For an answer to the first of these questions, persecution in Greeke *διώκειν* doth most properly signify an eager swift motion, as in running a race, or in the chasing of an enemy flying, with an hostile mind: by translation it signifies any eager pursuit, or seeking after a thing which wee would obtaine, as when we are commanded *Heb. 12. 14. εὐρήνην διώκετε*, follow after peace, & the Apostle *Phil. 3. 12. διώκω εἰς καταλάβαν*, I pursue if I may comprehend or attaine to, hee meanes the knowlidge and

and grace of Christ. But in the Ecclesiasticall use of this word it is appropriated to those afflictions which unbeleiving and ungodly men doe set themselves to inflict on the godly and believers. In this sense it is used *Mark. 10. 30.* where our Saviour sayes that the losse of things left for him shall bee recompenced with an *hundred fold in this time, yet without daye nor without persecutions*, that is afflictions and hard usages from evill men. And *S. Paul 2. Tim. 3. 12.* *They that live godly in Christ Iesus shall be persecuted*, that is, be ill handled by the ungodly

godly which thing they doe many wayes. Some times by seeking after their lives, so that nothing will satisfy them but the shedding of their blood, as if nothing else could quench their thirst, but a draught of a godly Christians blood. Yet not all in the like cruell manner: To some it's enough that they can destroy them: to others it's not sufficient unlesse they can cause them *sensum mari*, to dye a *lingring death by torture*, so as to be long a dying, or that if it be shorter for the time, it may be with the extreamest paine, or with the extreamest ignominy. Nor are the impul-

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five causes the same in all:
it's in all hatred of the
godly, but not for the
same reason: and there-
fore the bitterneffe of this
hatred is in some greater
and more lasting: in others
lesse, and sooner remo-
ved: *S. Paul persecuted*
the Church of God: but he
did it *out of ignorance and*
unbeliefe, and therefore
was the more capeable
of repentance and mercy,
1. Tim. 1. 13. Iezabel per-
secuted the Prophet Eli-
jah out of zeale for her
Idolatry, 1. Kings 19. 2.
Herodias, because John
Baptist had preached a-
gainst her companying
with Herod, Mark. 6. He-
rod persecuted James and
Peter

Peter that hee might please the people. *Act. 12.* In all there's malice, but upon different reasons. And for the kind of death which they inflict on them, it is different according to the divers degrees of their malice, wit and power, some they stave, others they saw in two, others they slay with the sword, *Heb. 11. 37.* some they hang on a crosse, some they cast to wild beasts, some they drowne in the sea, some they boyle in oyle to death, some they broyle on a greediron, some they burne at a stake, some they make away in secret, as the Histories of the Church

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Church doe abundantly testify. Sometimes persecution reacheth not to the taking away the life, but to bonds and imprisonment, as it befell *Paul* and *Silas* *Acts* 16. to banishment, losse of goods, as it befell the *Saints*, *Heb.* 11. 37. to excommunications, and casting out of the *Synagogue*, as our *Saviour* forerold, *Ioh.* 16. 2. to threatnings and hard speeches, *Iude* 15. to slanders, and false accusations, *Mat.* 5. 11. to scoffes, insulting Sarcasmes, which are called *cruell mockings*, *Heb.* 11. 36. and with which it is said *Ismael* persecuted *Isaak*. *Gal.* 4. 29. In a word all those

those wayes of inflicting
evill, whereby the malign-
nant spirits of wicked men
doe harme the godly in
their bodies, outward e-
states, & name, are acts of
persecution. Such kind of
evills sometimes happen
to the godly by volunta-
ry vndertakings, as death,
and danger, and wants by
reason of travaile to pro-
mote the Gospell, or the
like cause: but then they
are acts of persecution
when they are by others
inflicted on them to doe
them mischief. It falls
out sometimes that belie-
vers and godly persons
doe molest and practise
one against another, by
reason of private discord,
and

and grudges from corruption prevayling although they agree in the worship of the same Lord. Sometimes such kinde of practices are betweene unbelievers themselves, who seekes one anothers lives, vexes, spoyle, expell one another, by reason of private enmities: sometimes they doe the like to believers upon private quarrells arising from ambition, covetousnesse or the like cause. By all which there may harming and scandalizing come; But it is then in the usuall Ecclesiasticall acception of the word, persecution, when ungodly men inflict thole

Q evils

evills on godly and beleeving persons, *quâ tales*, as they are such, for their piety or faiths sake, for righteousness sake. *Mat. 6. 10. 1. Pet. 3. 14. For Christs sake and the Gospells, Mark. 10. 29.* More distinctly when men inflict evill on others for their profession of Christ, and his Gospell, for not serving Idols, as when the Emperour did put to death Christians for refusing to offer incense to their heathen Gods. And *Nebuchadnezzar* cast into a fiery fornace, three Jewes for not bowing downe to his golden Image, or when they bring evill on them for doing their

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their duty, the reprov-
ing of sin, delivering Gods
message, as when *Ahab*
and *Iesabel* made *Elijah*
to fly, *Micajah* to lye in
prison, *Herod* cast *Iohn*
Baptist in prison for de-
claring their sins to them,
and foretelling ther judg-
ment, when the Princes
of *Darius* procured *Da-*
niel to bee cast into a den
of Lions for praying to
God three times aday,
when the Iewes drave the
Apostles from one city
to another for preaching
the Gospell, then it is per-
secution; And thus even
at this day those that
have power doe persecute
christians in some places
by cruell torments, in
Q 2 some

some by expulsion from their dwellings, spoyling their goods, in some by tauntes, mockes, threats, disgracings, slanders &c. For their embracing the word of life, rejection of Idolatry, publishing of the truth, *non-conformity* to the vices of the world. For it is the lot of Gods people which our Saviour requires us to remember, *Iohn 16. 20. The servant is no greater then the Lord, if they have persecuted me, they will also persecute you.*

§ 3.
How persecutions doe scandalize.

Now these persecutions doe scandalize, as our Saviour tells us *Mat. 13. 21.* And the reason of their scandalizing, may be

be gathered from our Saviours words, who tells us that the good hearers persevere, because they *bring forth fruit with patience.* Wherefore on the contrary the scandall of the temporary beleivers is for want of patience: Defect of patience to beare the assaults of persecution is that which causeth the persecuted beleiver or hearer of Gods word to be scandalized. For the heart of man is swayed by paines and delights. *Arist. lib: 2. Ethic: ad Nicom:* makes *voluptatem & dolorem, pleasure and griefe,* the generall objects, or matter about which vertues, and

vices are conuersant. The reason of which is because in all morall things pleasure and grieft doe move and sway men to or from a thing. Hereupon it is that when men have not roote of faith, and strength of patience, their resolutions are altered, their courses changed, their minds broken by suffering hard things: so that rather then undergoe them, they will yeild to that sin which is their ruine. The spirits of strong men are apt to be broken with calamities, even as a strong Oake by a mighty wind, yea the feare of things grievous doth oft prevaile to scandalize

dalize men. S. Peter who was a man of great resolutions, was dashed by the charge of a weake mayd, when it tended to bring him into danger, *and all the Disciples were offended because of Christ,* as soone as he was apprehended, *Mat. 26. 31.*

As for the woe that belongs to such scandalizing, it is the same which is awarded unto other sorts of scandalizing; it not greater: Forasmuch as this kind of scandalizing hath more of malice in it then the rest. For all persecutors are moved by bitter malice towards the godly to injure and molest them. 'Tis true,

§ 4.
What woe belongs to scandalizers by persecution.

sometimes their malice is pure malice, sometimes mixt: but alwayes malice. The Pharisees who persecuted our Lord Christ out of pure malice, they said, *hee had an unclean spirit: Mark. 3. 30.* they called him a Samaritane, a Wine-bibber, a friend of Publicans and sinners. They sought to intangle him, to destroy him though his miracles convinced them, *that he was a teacher sent from God, and that God was with him, Iohn 3. 2.* But others persecuted out of malice compounded with ignorance. *Luk. 23. 34.* saith our Saviour, *Father forgive them, for they know*

not

not what they doe; compounded with blind zeale; The time cometh saith our Saviour Iohn 16.2. That whosoever killeth you will thinke that hee doth Gods service. S. Paul sayes that out of zeale hee persecuted the Church, Philip. 3. 6. This malice is lesse then pure malice, and the woe due to this scandalizing by persecution, lesse then to the former; 1. Persecution out of blind malice is the more pardonable, and the lesse punishable, then that which is done out of pure malice, which may perhaps be utterly unpardonable, when it is the sinne against the Holy Ghost. Whereas S. Paul

alleadgeth for himselte,
 that though he were a per-
 secutor, and a blasphemour,
 yet hee obtained mercy, be-
 cause hee did it ignorantly
 in unbelesse, 1. Tim. 1. 13.
 Neverthelesse all perfe-
 ction of the godly, all
 scandalizing by evill han-
 dling of men, without re-
 pentance, hath eternall
 death for its wages. It is a
 righteous thing with God
 to recompence tribulation
 to them that trouble you,
 saith S. Paul. 2. Thes. 1. 6. &
 what is the tribulation?
 He tells them v. 9. They
 shall be punished with e-
 verlasting destruction fro
 the presence of the Lord,
 and from the glory of his
 power. And though God
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suffer such enemies of his Church to prevaile for a time, yet few of them in the end escape his hand, but by some exemplary death, or other grievous judgment they beare the punishment of their iniquity. Neither *Pharaoh*, nor *Saul*, nor *Herod*, nor *Nero*, nor *Domitian*, nor any of the *Chaldean*, *Syrian*, *Roman* persecutors have escaped without deserved vengeance. As it is just with God to *recompence tribulation to them that trouble his people*. So he doth undoubtedly inflict it *serius aut citius*, sooner or latter, unless his revēging hand be held up by the repentance of the persecutor.

§ 5.
*Applicati-
 on. 1. To
 discover
 the danger
 of such
 scandali-
 zers.*

persecutor.

For application of this truth, first wee may hereby discern the danger of those that this way scandalize others. The impetuous malice of persecutors carries them violently with rage against beleivers, so that they neither perceive their sin, nor the woe due to it. Even like a horse that runs furiously and violently, observes not into what precipices, pits, down-falls it casts it selfe. So a persecutor that is driven by malice and blind zeale, to breath out threatnings and slaughter against the Disciples of Christ, and to spoyle the Church

runs

runs (as we use to so say) without feare or wit, neither considering whom he persecutes, nor how hard a thing it is for him to kick against the pricks: they see not what a tempest hangs over their heads, what a pit they are falling into. For even then when they study cruelty, devise mischief on their beds, while they act it with their tongue cutting like a sharp rasour, weigh the violence of their hands in the earth, use their strength, authority, power, as men that know not the way of peace, but destruction & unhappines are in their wayes, while they hire souldiers, arme
exe-

executioners, invent torments for the Saints, even thē & all that while God is whetting his sword and bending his bow and making it ready, hee is preparing for him the instruments of Death, he ordaineth his arrowes against the persecutors, that their mischief may returne upon their owne head, and their violent dealing may come downe upon their pate. Ps. 7. 12. 13, 16. God is digging up a pit for the wicked, Psal. 94. 13. And as sure as Pharaoh, Saul, Iezabel, Herod, Nero, Domitian, and the rest of persecutors have suffered divine vengeance: so surely shall all cruell Inquisitors, barba-

rous

ious Turks, unjust oppressors, ungodly scoffers, divellish belyers of Gods people perish. It is determined in heaven: upon the wicked bee shall raine snares, fire and brimstone, and an horrible tempest: this shall bee the portion of their cup. For the Lord tryeth the righteous: but the wicked and him that loveth violence his soule hateth, Psal. 11.5,6.

2. This may justly deterre men from this way of scandalizing by persecution. A way of scandalizing it is that Satan, who vseth all practises to stumble men, *vi & dolo*, by force and Craft, hath set on foote in all times,

§ 6.
2. To deterre them from it.

times, in all Churches, where princes are infidels or *heretiques* he seeks to raise them vp to waste the Church to vex the godly. where they have professed, and Countenanced the Gospell, and godlynes, there hee sets on worke some or other as secret vnderminers of their peace, such as may reach at them with their tongues, if they cannot with their hands. And it is so still: as in some places there are persecuting souldiers, and persecuting Iudges, so there are in other places persecuting scoffers, persecuting accusers, whose busines is to discourage beleivers

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believers, to affright the
godly. not only infidell
princes, and hereticall
Prelates, but also the
whole rabble of vitious
men, riotous livers, sons
of *Belial* will bee out of
their malignity practi-
sing against the Saints
that are opposite to their
wayes. And the divell
knowes this to be a pre-
vailing way by reason of
the love men have to
their lives, goods, ease,
and quietnesse. But for
such as thus doe scanda-
lize, it behoves them take
notice of the woe fol-
lowing, to remember
what our saviour said to
Saul, *Act. 9. 4, 5.* *It is hard*
for thee to kicke against
the

the pricks. If they be able to fight with God, let them goe on: if not, let them remember *Julian* end betimes, that they may not be forced to confesse as he did, *visisti Galilee, Christ hath overcome them*, though to their perdition.

§ 7.
3. To advise them that are in danger of being scandalized by persecutions.

3. Lastly for those that are apt to be scandalized by persecutions it concerns them to get roote in themselves, strength of faith, stability of patience to stand in the time of triall, that they be not overthrowne in their goings by violent scandalis.

The fiery triall must not be, as if some strange thing
bad

had happened to us, but as
men prepared for such a
combate, we are wisely
to foresee the assaults of
such temptations, that we
be not surprised by them,
and to fortifie our selves
with faith and courage,
that we be not forced by
them. *We must watch,
stand fast, quit our selves
like men, be strong.* 1. Cor.
16. 13. remembering that
the favour of God, the
peace of our consciences,
& salvation of our soules,
depends upon our victo-
ry: *that the fearfull shall be
without: to him that over-
cometh shall be given to
eat of the tree of life,
which is in the midst of
of the paradise of God.* We
must

must breake through terrours; looke beyond death, and by faith overcome the world, and the Prince of it, as Christ and the Saints have done, enter into glory.

CHAP. 7.

Of the aggravation of the woe belonging to Scandalizers.

§ 1.

The explanation of the third proposition in the text.



Having finished the two first propositions contained in the first verse, there remains only the third and last proposition containing an aggravation of the woe due to scandalizers.

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zers by comparing it
 with a lesser though very
 grievous affliction, *It*
was better for him &c.
 For the reading & mean-
 ing of which, much needs
 not be said, *αὐτῷ ἔστιν ὠφέλιον* (in En-
 glish it is profitable, to
 which answers in S. Mar.
καὶ ἔστιν ὠφέλιον it is be-
 lievefull) is
 translated by our transla-
 tors according to the
 phrase in Saint Marke
καὶ ἔστιν ὠφέλιον it is bet-
 ter for him. Now in the
 aggravation it selfe wee
 are to consider the per-
 sons whole offence is
 spoken of, and the grie-
 vous punishment with
 which the woe due to
 such offenders is compa-
 red. The persons of
 whose

whose offence our Saviour speaks are *these little ones*. Now by *little ones* are not meant little ones in age: For although our Lord Christ tooke occasion from the presence of little Infants to use this phrase, yet chiefly by the addition of Saint *Mat.* *thew* which adds *no member is here, That beleeve in me*, by the condition of these little ones, *that they are converted and become humble as little children*, and because not little children in age, but little ones in disposition are apt to be scandalized in that manner our Saviour here speaks of, it is plaine that our Saviour meanes by

(these)

(these little ones) believers in him, who are called little ones, not from their age, or quantity of body, but from their disposition or condition, because they are little in their own eyes, or in the esteem of the world, or because some of them that believe on him are less than others: The greivous punishment with which the woe due to such offenders is compared, is *κατακρηνησθησιν εἰς τὴν θάλασσαν*, to be drowned in the deep of the sea, as it is in S. Matthew; in S. Marke *βλησονται εἰς τὴν θάλασσαν*, throwne into the sea, in S. Luke *ιγερωνται εἰς τὴν θάλασσαν*, cast into the sea, and

& that *ἡ ἀσπίς ὡς μύλος* *καὶ ἐπὶ τὸν τράχηλον αὐτοῦ*, that
 an asse-milstone be hanged
 about his necke, in S. Mark.
εἰ δὲ τίς τις ἀσπίς ὡς μύλος *καὶ*
τὸν τράχηλον αὐτοῦ, a milstone
 be put about his necke, in
 S. Luk. *οἱ μύλοι ὅτι καὶ ἀσπίς*
καὶ ἐπὶ τὸν τράχηλον αὐτοῦ, that
 an asse-milstone bee about
 his necke. Criticks busy
 themselves about this
 asse-milstone, what it was,
 and why so called; some
 conceive it to be the low-
 er milstone, because that
 is the greater, and our Sa-
 viour would expresse the
 weight of the fall by the
 greatnesse of the stone.
 Therefore they say the
 lower milstone was call-
 ed *ἡ ἀσπίς* or the asse, either
 because

beca
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 asse,
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because in manner of an
 asse it bare the burden,
 or from *ireuā* to move, or
 bring about, because the
 upper milstone is turned
 about it, as *Iansenius* con-
 ceives. But *Suidas* in his
 Greek Lexicon in voce
~~μῆλος~~ saies the upper mil-
 stone was called *ῥος* or the
 asse, and this is more like-
 ly, and that the reason
 why it was called *ῥος* or
~~μῆλος ῥένδε~~ was because it
 was turned about with an
 asse, and thereby disting-
 uished from *mola trusatili-*
~~lis~~, that milstone that was
 wont to be turned about
 with the strength of mens
 armes: Which is the opi-
 nion generally of inter-
 preters, *Ambrose*, *Hilary*,

R

Erasmus

Erasmus, Iansenius, Maldonate &c. However wee conceive of this milstone, the intent of our Saviour was to shew by this addition the certainty of his perishing, the weight of his fall, and the irrecoverablenesse of it, For a man that is cast into the sea, and hath a milstone hangd about his necke, is sure to perish, there being no possibility for him to use his armes or body to stay himselfe from sinking, and he hath a most heavy downfall, the weight of the milstone carrying him most violently into the bottome of the deepe, and his fall is irrecoverable, no man being able

to

to prevent his fall, or to recover him thence. For this reason in the *Revelation of Saint Iohn ch. 18. 21.* Where the irrecoverable destruction of Babylon is signified, the resemblance is the same with that in my text, *And a mighty Angel tooke up a stone like a great milstone, and cast it into the sea, saying, Thus with violence shall that great Citty Babylon be throwne downe: and shall be found no more at all.* Hierome in his *Comment: on Math: 18. 6.* saies this manner of casting men into the sea was *secundum ritum provincie quo majorum criminum ista apud veteres*

R 2 *Iudaos*

Iudaos pena fuerit, ut in profundum ligato saxo demergerentur: according to the manner of that province, in which that was among the ancient Jewes the punishment of greater crimes, that they should be drowned in the deepe with a stone bound about their neckes. But this punishment we finde no mention of in the old Testament, though of stoning often. what other writers relate I cannot speake, nor upon what evidence S. Hierome found this to be the manner of the ancient Jewes to punish great crimes by drowning the malefactors in the deepe of the sea, with a mil-stone

stone hanged about their
necke. *Casaubon* in his
notes on *Matthew* 18.6.
proves by a passage or
two which he cites out of
Diodorus Siculus, and *A-*
thenaus, that the *Greekes*
used *καταπομομεν* drowning
in the Sea, as a punishment
among them, but he finds
not that it was by tying a
stone to their necke, but
rather by putting the ma-
lfactor into leade. And it
may seeme by a passage
which he cites out of *Pol-*
lybius, that it was rather
reckoned among the ea-
sier, then more grie-
vous sorts of punish-
ment. *Maldonate* con-
ceives it might bee that
our Saviour in using this

resemblance did allude unto the pride which hee here censures, as he did *Math: 11. 23.* when hee said; *And thou Capernaum which art exalted to heaven, shalt be brought down to hell.* What ever the allusion be, Saint *Hierome* rightly notes, that our Saviour meant hereby to let us understand that it were better for scandalizers to receive a short punishment here, then eternall torments. Or that though to be cast into the sea with a milstone about the necke, be a certaine, grievous, irrecoverable destruction, yet the woe of scandalizers is more certaine, more grievous, more irrecoverable

recoverable . And it is
considerable that the
Emphasis of our Savi-
ours words in averring
this, seemes to intimate
that He spake this with
some vehemency, as if he
had said to this purpose:
though it bee that those
that beleive in me are litle
ones in their owne and o-
thers eyes, yet I tell you
it will be more tolerable
for a man to bee thus
dolefully cast into the
sea, then for him to in-
curre the punishment of
offending these litle ones,
as little as they be, yea
though hee offend but
one of these litle ones.

Now from this speech
of our Saviour, wee may
R 4 observe

§ 2.

Those that
believe in
Christ are
little ones.

observe that those that beleeve in Christ, are little ones; which is true, whether we compare them among themselves, or with others; for *Magnum & parvum* are relatives, as *Aristotle* observes in his *Categories* in the chapter *de magnitudine*. Now compared among themselves, they are some lesse then others. Our Saviour *Math: 25, 40.* by saying, *In as much as yee have done it unto one of the least of these my brethren, yee have done it unto mee*; Intimates that some of his brethren are lesse then others: And indeed so it is.

§ 3.

Some lesse
then others
in spiritual
gifts and
graces.

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tuall gifts and graces
 some are lesse then o-
 thers. Our Saviour in his
 charge to *Peter* concer-
 ning his pastorall office
 distinguisheth betweene
 his little *Lambes*, and
 his *sheepe*, *Ioh. 21.*
15, 16. and requires *Peter*
 to doe as it was foretold
 of himselfe, *Isay 40. 11.*
that he should feed his
flocke like a shepheard, that
hee should gather the
Lambes with his armes,
and carry them in his bo-
some and should gently
leade those that are with
young. The Apostle di-
 stinguisheth between the
 strong in faith and the
 weak in faith, *Rom. 14. 1.*
 and *15. 1.* Thus it hath

beene, and it is still. Some are Christians, come to maturity, others are in the blossome and bud: some are novices, *Catechumeni*, yongling in Christ; some are confirmed Christians & strong men in Christ. Which thing happens, First because of the suitableness of it to the condition of a body: For as it is in the naturall body, all members are not of equall growth, so it is in the mysticall body of Christ, it is fitly joyned together and compacted by that which every joynt supplieth according to the effectual working in the measure of each part. *Ephes. 4. 16.*

There

There is a different *measure of each part*, that there may be a meete Symmetry in the whole. Secōdly Besides *all members have not the same office*: And therefore Gods spirit gives not to all a like measure of knowledge and other gifts, *Rom. 12. 4, 6*. Thirdly, Againe all parts have not a like meanes for growth, not a like instruction and nurture, not a like time for growth: There is a *different working in the severall parts*, and accordingly a different growth, *Ephes. 4. 16*. Fourthly, It all Christians were of equall strength, Faith, wisdom, and other graces, there

there would be a subtraction of the matter of sundry principall duties; there would be no need one Christian should edifie one another, beare with one another, avoyd the offence of another, give helpe to another, restore one another, &c. *Wheras God hath so tempered the parts of the mystical body as well as the naturall, that the members should have the same care one of another, 1. Cor. 12. 25.*

§ 4.
*In power
and dignity*

2. In power, dignity, authority, wealth &c. Both in the Church, and in the world, some believers in Christ exceed others. Among many
meane

meane Christians, some
are noble in birth and
dignity: among many
Christian subjects there
are some soveraigne
Kings and Princes that
are Christians: among
many illiterate believers
there are some learned be-
lievers. In which thing
God hath admirably or-
dered that as there should
be some nobles, some
Princes, some learned a-
mong his people, that
they may help & defend
his Church: so there are
not *many nobles, not many*
mighty, not many wise af-
ter the flesh, that the sup-
port and raising of his
Church may appeare not
to be by an arme of flesh,
not

not by might, but by his spirit, *that no flesh should glory in his presence.* 1. Cor. 1.26,29.

§. 4.
Believers
commonly
lesse then
others in
the world.

If wee compare them with others they are but little, I meane in dignity, secular honour, power, strength among men. Except a *David* or a *Constantine*, and some other christian Kings, how few of Gods people have enjoyed any eminent degree of worldly glory? the triumphant Cōquerors, the mighty Monarchs of the world have been most of them Infidels. The Almighty (that intends a better inheritance for his Saints *even a kingdome that cannot be shaken,* Heb. 12.28.)

Be-

bestowes not on them
the great Monarchies,
Dominions, and dignities
of this world, which are
meaner gifts. And accor-
dingly the world makes
small account of belei-
vers, as if they were but
contemptible persons: For
the men of this world
have eyes of flesh, and
fleshly minds: they mag-
nify and admire the
world and the pompe
thereof, sumptuous pala-
ces, gorgeous attire, great
command, great obser-
vance and attendance:
But the worth of spiritu-
all excellencies, the glori-
ous priviledges and en-
dowments of Gods sons
they know not: even as
Christ

Christ was unknowne in the world, so are his members, *1. Iohn 3. 1, 2.*

§ 6.
Little in
their owne
eyes.

Lastly those that believe in Christ are little in their owne eyes, that is humble, which (it's likely) was chiefly here meant by our Saviour. For to this Christ specially applies the Embleme of a little child, *Math. 18. 4.* And in this sense *Saul* is said to have been little in his own eyes, *1. Sam. 15. 17.* Thus certainly are all the Saints: *David* was as great in the eye of others as any man in the world in his age: yet he was not so great in the eyes of others, but he was as small in his owne. *Who am I* (saith

saith
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Abra
in his

saith he to God) 2. Sam. 7.
18. and what is my house,
that thou hast brought me
hitherto? And Psal. 131. 1.
&c. Lord my heart is not
haughty, nor mine eyes los-
ty: neither doe I exercise
my selfe in great matters,
or in things too high for
me. Surely I have behaved
and quieted my selfe as a
child that is weaned of his
mother: my soule is even
as a weaned child. The rea-
sons hereof are 1. Be-
cause by faith they be-
hold Gods infinite great-
nesse, and then compa-
ring themselves with him,
they cannot but thinke
themselves as nothing.
Abraham was a great man
in his time: he had great
wealth,

wealth, and was so potent that by the forces of his owne household hee overthrew foure conquering Kings: yet when he comes to speake with God, hee doth in most humble manner acknowledge his owne meane condition: *Behold now, I have taken upon mee to speake unto the Lord, who am but dust and ashes*, Gen. 18.27. When a man surveyes the earth by it self, it is a great and vast body: but when it is compared with the heavens, it is *instar puncti*, but as a small point that hath no quantity. So for those men that looke on themselves, or compare themselves

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selves with other men, or
 inferiour creatures, they
 are apt to imagine them-
 selves to be some great
 ones, as *Simon Magus*
 vaunted himselfe, *Acts, 8.*
 9. But those that acquaint
 themselves with God,
 walke and converse with
 him, they find such an in-
 finite disproportion be-
 tweene God and them-
 selves, that they conceive
 themselves as nothing,
 even lighter then vanity
 it selfe. 2. As by faith
 they behold Gods infi-
 nite greatnesse, and there-
 by find themselves as no-
 thing: So by faith they
 behold Gods infinite
 power, riches and sove-
 raignty, and thereby see
 that

that they have nothing,
 that the things they have
 are not their owne but
 Gods : that they have
 them from him , not by
 any merit of their owne,
 But *ex dono*, of free gift.
Nebuchadnezzar he ſweeth
 when hee lookes on his
 greatneſſe as his owne,
Is not this great Babylon
that I have built for the
house of the Kingdome, by
the might of my power,
and for the honour of my
Majeſtye Dan. 4. 30. But
 holy *David* is in another
 tune, *Thine O Lord is the*
greatneſſe, and the power,
and the glory, and the vi-
ctory, and the Majeſty : for
all that is in the heaven and
in the earth is thine: thine

in the Kingdome (O Lord)
and thou art exalted as
head above all. Both riches
and honour come of thee,
and thou reignest over all,
and in thine hand is power
and might, and in thine
hand it is to make great,
and to give strength unto
all. But who am I, and what
is my people &c. 1. Chron:
29. 11, 12, 14. And god-
ly Iacob, Gen: 32. 10.
קטנתי מכל החסידים
I am little (the phrase of
my text) in respect of all
the mercies, & all the truth
which thou hast done to thy
servant. All was mercy
and all the truth of God
which he had, and there-
fore he was but little: the
apprehension of this that
all

all was to bee ascribed to Gods truth and mercy, caused him to see nothing hee had that might puffe him up, though hee had much to be thankfull for. He doth not say, this is my house, my land, my dignity, my wit, &c. *But these are the lands, the children &c. which God hath given,* that hee hath lent me. He doth not take himselfe to bee a proprietary, but a borrower, not a gayner of them, but a receiver. And therefore as a borrower thinks not himselfe rich because hee hath much substance in his hands of other mens, so neither doe beleivers thinke themselves to bee

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great, because that which they have, they know it is but borrowed.

For application of this truth, 1. We may hereby be advertised what is the estate of beleivers in this life: some are lesse then others, and all little in this world: so accounted by others, and by themselves. The present condition in which they are is not the estate of men come to ripe yeares, but of children in their minority: of whom the Apostle sayes, Gal. 4. 1. *that though they be heyres, yet as long as they are children they differ nothing from a servant, though they be Lords of all: It is so with*

§ 7.
*Applicati-
on 1. to ad-
vertise us
of the estate
of beleivers
in this
world.*

with the Saints in this life, *all things are theirs, they are Christs, & Christ is Gods*, 1. Cor. 3. 22, 23. yet they have command of nothing: nor perhaps the use of so much as wicked men. As it is with the heire of all his fathers goods, while he is young, he is set to schoole, there corrected, fares harder and hath lesse money in his purse, lesse to manage then many of his Fathers servants: and yet all is his, and for him; so it is with Gods children, they are held hard to it, they have little in hand, they are low in the eyes of men, and in their owne, and yet this is no impediment

ment to their future glory : it's a preparative to their receiving their inheritance. The men of this world doe grossely mistake the case of Gods people: they imagine God neglects them, because they are not in high places, and great power on earth: but this is their folly, while they measure Gods love, and care of his people by their owne affections, not by Gods judgement, they imagine those unhappy who are most blessed, and themselves happy who are most accursed.

2. Christs little ones should bee wiser, they should know that their

S

present

S. 8.

2. To teach
believers
contented-
ness in a
low condi-
tion.

present condition is to be little, and accordingly to be contented with small things, not mind great things in this world, as if they could not be happy without them; It was the end wherefore our Saviour used the Embleme of a little child, *Mat. 18. 2.* (to which the phrase of little ones in my text alludeth) that he might admonish his Disciples not to strive for dignities, and precedencies, in this world. And *S. Paul Rom. 12. 16.* changeth christians *not to mind high things, but to condescend to men of low estate.* Excellent was the advice of *Jeremiah* to *Baruch*, *Jerem.*

4.55. Seekest thou great things for thy selfe? Seek them not. Wee must remember for the present our condition is to have our allowance, and to bee flinted by God: and therefore ought to bee contented with it, though it seeme little, sith wee know God is our Father, and though now wee bee little, yet hereafter hee will make us great, though now we be humbled, yet hereafter wee shall bee exalted: though wee bee now poore in this world, yet wee are rich in God: and heyres of all things.

Answerably here-
to it concernes them to

briefe S 2

quicken

S. 9.
3. To quicken their hope after heaven.

quicken their hope; and
 to excite their endeavours
 after those great things
 which God hath prepar-
 ed for them. The less
 beleivers in Christ are
 now, the more should
 they long for, and pain
 after their greatness in
 heaven. By this they must
 comfort and support
 their soules in their pre-
 sent condition. If they
 looke for great things on
 earth, they shall bee sure
 to misse them, if they look
 for great things hereaf-
 ter they shall bee sure to
 have them. Heaven is
 their countrey, there is
 their preferment. On it
 they must fixe their
 hopes, by it they must sta-
 laine

staine their soules.

Lastly this consideration that scandalizing of them that beleeve in Christ is the offending of little ones aggravateth much the sinne of scandalizers. To trample little ones under foot, to injure, and harme little children, argues much pride and much unmercifullnesse. Smallnesse should be the object of mercy, not of insolency. And therefore in this respect the sinne of persecutors is great who scandalize Christs little ones, and accordingly their woe is great, which is the principall point of this verse, and is now to be handled.

S 3

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4. To ag-
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the sin of
scandal-
izing belet.
vers.

414 Of the aggravation of the

§. 11.
That the
wounding
scandaliz-
ers of be-
lievers is
greater
then any
temporall
death.

The second observati-
on and that which is the
maine point in these
words, is this: That the
punishment due to them
that scandalize believers
in Christ is greater then
any temporall death though
never so grievous. This as-
sertion needs no other
confirmation then the
words of the text rightly
understood according to
the explication before
made. To which never-
thelesse may bee added
this argument: The pu-
nishment due to scandaliz-
ers of believers in Christ
is eternall punishment in
hell. For that such is due
to this sinne, hath been
proved before in decla-
ring

ring the woe due to scandalizing in generall, and to each particular branch thereof. But it is certaine that no temporall death is or can be so grievous as eternall punishment in hell; none so sharpe, and tormenting; none so constant and lasting: the bitterest paines of the most lingring temporall death, being sufferable, and finite, the other being intolerable, eternall, and so in a sort infinite; now *finiti ad infinitū nulla proportio*, there's no proportion between a thing finite, and a thing infinite. Therefore no temporall death can be equal to the punishment of scandalizers

of beleivers in Christ. But that I may distinctly handle the conclusion, it will be needfull to consider, 1. Who are to be accounted beleivers in Christ. 2. Why to the scandalizing of them there is so great vengeance allotted.

S. 12.
Who are
to be ac-
counted be-
leivers in
Christ.

To believe in Christ is to acknowledge in heart that he is the *Messias* that was to come into the world, to assent to the doctrine of the Gospell which hee published, and to trust in him for remission of sinnes and salvation: From hence men are denominated beleivers in Christ. So that they are indeed beleivers in Christ, who

who doe acknowledge in
heart that he is the Christ,
the son, the living God, that
assent to his doctrine, and
trust in him for righteous-
nes & salvation. My pur-
pose is not to take occasi-
on to consider exactly the
nature and sorts of faith
in Christ, nor the signes
whereby that which is
true and genuine is distin-
guished from counter-
feit, imperfect, or defe-
ctive. For at this time we
are onely to consider
whom another man is to
take for a beleiver in
Christ, whom hee ought
to take heed of scandaliz-
ing. Onely thus much
may be fit to be confide-
red, that beleivers in

Christ may bee so called either according to Gods estimation, as they are in his sight; And in this acception they onely are beleviers in Christ, who have the most excellent grace of faith planted in their hearts, by Gods spirit, by which they are united to Christ, dwell in him, live by and to him: which all that acknowledge the truth of the Gospell in their profession of it, or that yeild to it in mind a light and unfeign'd credulity to it, doe not. But these are onely knowne by God, *Who alone searcheth the hearts and reins.* Or else beleviers in Christ are called such

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such according to that estimation man may make: And thus wee are to account all those as beleivers in Christ, who knowing what they professe doe without compulsion professe themselves beleivers in Christ, and doe not openly renounce either by speech or practice the truth of Christian faith, though they have much weakness of knowledge, many errours in opinion, and many sinnes in their practice. In generall the number of those who professe freely their assent to the Articles of the creed, that joyne in the worship of Christ, and professe
subjection

*§. 13.
Why so
great ven-
geance is
awarded to
scandali-
zers of be-
lievers in
Christ.*

subjection to his precepts are to bee accounted by men as beleivers in Christ, the scandalizing of whom is so woetull.

The reasons why so great a degree of punishment belongs to such as scandalize beleivers in Christ, are 1. Because Christ doth love them dearly, and they are of neare relation to him. The love of Christ to them is abundantly manifest in that superlative expression of it, his dying for them: *bee loved us,* saith the Apostle, *Eph. 5. 2, and hath given himselfe for us an offering and a sacrifice to God for a sweet smelling savour.* And in like

like sort are they most tenderly beloved of his Father, *Who so loved them, that he gave his only begotten Sonne, that whosoever beleiveth on him, should not perish, but have everlasting life, Iohn 3. 16.* And for their relation there is no relation of dearenesse by which their indearednesse to God the Father, and the Lord Jesus Christ is not expressed. They are his *little flock, Luke 12. 32.* And a good shepheard is tender over his flocke: they are his *servants, Iohn 12. 26.* And of these, good masters are carefull: they are his friends, *Iohn 16. 15.* and true friends are very mindefull

mindefull of their friends: they are *his peculiar people*, Tit. 2. 14. 1. Pet. 2. 9. and a good Prince is very tender of his peoples safety: they are his *brethren*, Heb. 2. 11. and true-hearted brethren are very regardfull of their brethrens good: they are his *children*, v. 13. *the sonnes of God*, 1. John 3. 1. *heires of God*, joynt heires with *Christ*, Rom. 8. 17. and strong is the affection of a Father to his Child, his sonne, his heire: they are the *spouse of Christ*, Eph. 5. 23. 25. and what is a man more zealously affected to, then to his beloved spouse? they are his *members*, v. 30. and what

is

is it that a man will not
 give or doe to save his
 members? whence it is
 that he that sheweth kind-
 nesse to them doth it to
 Christ, *Math. 25. 40.* the
 neglecting of shewing
 mercy to them is a deni-
 all of it to Christ, *v. 45.*
 And an offence to them
 a sinne against Christ,
1. Cor. 8. 12. Their suffe-
 rings Christs sufferings,
Coloss. 1. 24. This was the
 reason why Christ when
 he spake to Saul from
 heaven, going about the
 persecuting of beleivers
 at *Damascus*, said thus to
 him, *Saul, Saul why perse-
 cutest thou me, Acts 9. 4,
 5.* Saul thought that hee
 had bent himselfe onely
 against

against a company of
petvish refractory people,
whom hee thought wor-
thy of all punishment for
their obstinate adhering
to their profession, by
him conceived impious
superstition, and heresy:
but it was indeed Christ
himselfe who was perse-
cuted, and stricke at in
their persecutions. And
so it is in all the persecu-
tions of believers for
their faith and obedience.
Now then Christ must
needs be provoked great-
ly by the scandalizing of
them whom hee loves so
dearely, accounts so neare
to him: Doubtlesse what
was said of the Iewes,
Zech. 2. 8. Hee that touch-

things

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eth you, toucheth the apple
 of his eye, is truly verifi-
 ed of all true beleivers,
 hee that toucheth them
 toucheth the apple (if I
 may so speake) of Gods
 eye, which he will not let
 passe unretraged. 2. The
 sinne of scandalizing be-
 leivers in Christ as it
 is against those whom
 Christ loves, and are
 neare and deare to him,
 so it tends directly to the
 overthrow of Christs
 kingdome. For to what
 end are they persecuted
 for the faith and service
 of Christ, to what end
 are they tempted to sinne,
 harmed in their conscien-
 ces, but that they may be
 alienated from Christ,
 with-

withdrawen from subjection to him, hindred in his service? *Sauls* persecuting of *David* is construed as if hee had bid him goe serve other Gods, *they have driven me, saith David, out this day from abiding in the inheritance of the Lord, saying, goe serve other Gods. 1. Sam. 26. 19.* Nor can it be otherwise interpreted but that they which scandalize little ones that beleeve in Christ for their faith and obedience sake, doe as good as say, beleeve not, obey not Christ. Now all such cannot but fall heavily under the wrath of God, and of Christ Iesus the univer-

fall

fall Judge. What he said,
 Luk. 19. 27. will be veri-
 fied of them: As for those
 mine enemies that would
 not that I should raigne o-
 ver them, bring them hi-
 ther, and slay them before
 me. For loe thine enemies
 O Lord, Loe thine enemies
 shall perish, and all the wor-
 kers of iniquity shall bee
 scattered. Psal. 92. 9. 3.
 As it tends to the over-
 throw of Christs king-
 dome, so especially in the
 last sorts of scandalizing
 it ariseth out of hatred of
 Christ, his people, king-
 dome, and Gospell;
 which shewes a most
 wicked heart, and cau-
 seth intollerable provo-
 cation to anger. 4. In the
 practice

practise of this sinne, especially by persecution, what are scandalizers but as Satans hands to execute what hee instigates them to? Our Saviour in his Epistle to the Church of Smyrna, Revel. 2. 10. tells that Church that the Divell should cast some of them into prison that they might bee tryed, and they should have tribulation ten dayes. Are wee to thinke that the Divell did in his owne person lay hands on any of the believers of that Church, and by might hale them to prison, as Saul intended to doe at Damascus? Nay, wee find no record for any such thing, nor is

it

is agreeable to the course
of Gods providence
whereby hee rules the
world. But rather we are
to thinke that the Divell
is said to cast them into
prison, because he excited
the Infidell rulers of
those times to doe it, who
themselves tooke on them
the person of the Divell
as Judas did, when he be-
trayed Christ, and Peter
(though in another man-
ner) when hee dissuaded
Christ from his willing-
nesse to suffer. Now that
which is promoted by
Satan, who is the Father
of all evill, and the grand
enemy of Christ cannot
but bee most odious to
him, and procure his
wrath,

wrath, specially when men suffer themselves to be made Satans professed Agents and servants to doe his will.

S. 14.
Applicati-
on 1. To
manifest
Christs
tender care
over his
people.

For application of this truth. 1. wee may hereby perceive the tender care which Christ hath over his people. He takes their scandals as if he himselfe were scandalized, their injuries as his own injuries, the persecuting of them as the persecuting of himselfe, which hee will not suffer to escape unpunished. *Prerogative in the sight of the Lord is the death of the Saints,* saith the Psalmist, Psal. 116. 15. Their lives are precious, and their death

is pretious. I may adde,
even their reproaches,
their injuries, their false
acculations, their scan-
dalls are pretious, not
sold for nought, nor va-
lued as no losse. Albeit
sometimes it may seeme
so, yet it is not in truth
so as the Psalmist com-
plaines, *Psal. 44. 12. Thou*
sellest thy people for
nought, and dost not in-
crease by their price. Nay
rather their hairs are
numbred, Luke 12. 7. Hee
that valewes sparrows,
doth not account his
childre as nought worth:
doubtlesse the meaneft of
his Saints hath his teares
bottled; and his flittings
numbred, and all his inju-
ries

ries booked. Psal. 56. 8.

And that to some end, even that they may be recompensed in them, revenged on their adversaries. A great Cordiall this should be to Christs little ones, to persist in the faith notwithstanding their scandalls, *with this* light affliction, which is but for a moment, worketh for them a farre more exceeding, & eternall weight of glory, 2. Cor. 4. 17. And as it hath been some content to some spirits dying, that they knew their death should not be unrevenge; so it may bee a comfort to beleivers, that their persecutions shall be requited, hee will doe

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right to them, justice on their enemies.

2. It should further direct us when wee are scandalized to commit our cause to God, to our Lord Christ. Thus did *Zechariah* when they stoned him with stones, hee said, *The Lord looke upon it, and require it.* 2. *Chr:* 24. 22. And thus did our Lord Christ 1. *Pet.* 2. 23. when he suffered he threatened not, but committed himselfe to him that judgeth righteously. So should we: else wee intrence on Gods prerogative, who hath said, *vengeance is mine and I will repay.* *Rom:* 12. 19. wee disadvantage our selves by hindering

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the

S. 15.

2. To teach us to commit our cause to him when we suffer for him.

the recompence of our patience, wee marre our cause by making it evill, which otherwise would be good, wee harme our selves by moving God to anger for our miscarriage, let our wildome to forbear avenging our selves, else we shall shew that we remember not Christs love to us, nor trust his care over us.

S. 16.
3. To ad-
vertise
scandali-
zers of the
greatnesse
of their sin,
and punish-
ment.

3. From hence scandalizers may take the right measure of their sinne: and the greatnesse of their punishment. They thinke commonly when they persecute beleivers, godly preachers, faithfull christians, they doe but speake against, and vex,

and

and oppose a company of
 peevish, precise, silly weak
 folke. Thus did *Paul* ima-
 gine when he persecuted
 the Church of God. But
 Christ told him other-
 wise, *I am Iesus whom thou*
persecutest. Acts. 9. 5.
 And so doe all that are
 moved by the same spi-
 rit, and walke the same
 way. For wherefore are
 beleivers hated? Is it not
 for their constancy in the
 faith, their profession of
 the truth, their zeale to
 Christs kingdome, their
 obedience to his pre-
 cepts? The scandalizing of
 them then can bee no o-
 ther but an offence of
 Christ. There may bee
 some that may thinke
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they love Christ, and yet scandalize his little ones. But this cannot bee, the love of Christ and of the brethren goe together, as S. *John* strongly proves, in his first Epistle. Know then, that scandalizing of Christs members is no lesse then the offending of Christ, and will be punished, as if his person were directly struck at. Behold the Lord commeth with ten thousands of his Saints to execute Iudgement upon all, and to convince all that are ungodly among them of all their ungodly deeds, and of all their hard speeches, which ungodly sinners have spoken against him.

Iude

Iude 14. 15.

Lastly this may startle those that practise this course of scandalizing: those that beleive in Christ are in appearance little ones, of small power, contemptible, and therefore they are ready to think they may harme them with impunity. But it were good for them to remember Solomons caveat. *Prov. 22. 22, 23. Robbe not the poore because he is poore: neither oppresse the afflicted in the gate. For the Lord will pleade their cause, and spoyle the soule of them that spoiled them.* Consider what a doome is here threatned to scandalizers of beleivers. Bee

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assured

5. 17.

4. To deterre them from their sin.

assured that Gods righteousness, his love to his people, his owne cause requires this severity at his hands. Know that ther's no escaping unlessse they could fight against God, and were stronger then hee. Provoke not then a couragious Lion, stirre not up the wrath of the Omnipotent God. *Touch not his annointed, doe his Prophets no harme.* Shew them all kindnesse on earth, that what they cannot, their Saviour may recompense in heaven: *that when yee fall they may receive you into everlasting habitations.*

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